

Away from the house, kids, husband

Holidays can provide those rare moments when a heavy ship's beam serves as seat, a beach throws out the carpet, a fine novel lifts the spirit, and (Glory be) no one calls on you. The mere anticipation or memory of it gives new courage. (See pages 11-14 for our camping section).

El Nino causing unusual world weather conditions

Margaret Griffioen

A world-wide siege of severe weather conditions in 1983 has resulted in widespread devastation in several countries, according to World Vision International, a relief and development agency.

American weather experts blame the unusual conditions, which have caused an estimated 813 deaths worldwide, on a well-known, but little understood phenomenon called El Nino.

Named after the Christ Child decades ago by South American fishermen, El Ninos have been responsible for everything from this year's severe drought in Australia to eastern Canada's mild winter temperatures.

There have been nine El Ninos since 1940, but the current one is reported to be the most severe by scientists who believe it peaked in December and normal global weather patterns will return soon.

An El Nino occurs when the Pacific ocean's normal slant towards the west shifts to the east, causing the waters near South America to heat up and the ocean off Asia to cool.

The fallout from this shift in the ocean's tilt plays havoc with traditional movement of trade winds and jet streams in the atmosphere.

This causes drought in areas normally accustomed to rain and violent storms in regions used to relatively dry weather.

This year severe drought has been experienced in Zimbabwe, and Ethiopia. Extensive flooding has occurred in Bolivia, Brazil, Ecuador and Peru, while Cyclone Oscar in the Fiji Islands was responsible for ten deaths and displacing 200,000 people.

According to Joan Hock, an economist at the National Oceanic and Atmospheric Administration in the U.S., not all of El Ninos effects have been bad. She estimates that American businesses and consumers saved \$2.5 billion in energy bills this year because of the mild winter.

But according to World Vision International, existing national relief programs have been overwhelmed due to the sheer magnitude of the destruction. And only time will determine what further chaos will result.

A resolution before congress on genetic engineering

Ben Vandezande

On June 8, several church leaders from across the United States held a press conference to announce a resolution on genetic engineering. It is hoped that Congress will pass this to provide a necessary boundary to scientific research.

In simple terms, the resolution says that putting specific genetic traits into the sperm, egg or embryo of a human being represents a basic change in the way a human being is formed.

Genetic engineering is an attempt to design life according to certain specifications. It is the attempt by science to claim the authorship of life itself. Science does not have the wisdom to design more perfect human beings simply because it is not God.

This is a resolution that should soon be passed by our Parliament as well. The resolution states:

TO express the sense of the Congress that engineering specific genetic traits into the human germline not be attempted.

WHEREAS molecular biologists have recently succeeded in altering the sex cells of a mammalian species through genetic engineering technology;

WHEREAS the new advances in genetic engineering technology now raise the possibility of altering the human species;

WHEREAS the ability to design

and program specific physiological characteristics by engineering specific genetic traits into the sperm, egg, or embryo of a human being represents a fundamental alteration in the way a human being may be formed;

WHEREAS programming genetic traits directly into human sex cells subjects the human species to the art of technological manipulation and architectural design;

WHEREAS the redesign of the human species by genetic engineering technology irreversibly alters the composition of the gene pool for all future generations of human life;

WHEREAS engineering fundamental changes of human sex cells necessitates that decisions be made as to which genetic traits should be programmed into the human gene pool and which should be eliminated; and

WHEREAS no individual, group of individuals, or institutions can legitimately claim the right or authority to make such decisions on behalf of the rest of the species alive today or for future generations: Now, therefore, be it Resolved, That it is the sense of the Congress that efforts to engineer specific genetic traits into the germline of the human species should not be attempted.

Supporters of the resolution include: Arie Brouwer, General Secretary, Reformed Church in America; Jim Wallis, Editor of *Soujourners* and Jerry Falwell, Founder of Moral Majority.

Egypt's Christians considered second-class citizens

C.C. Staff

In 1980 the Koran became Egypt's principal source of law, making Muslim the only recognized religion and the country's approximately 9-million Christians second-class citizens.

With the increase of Islamic influence on Egyptian law under the rule of President Anwar el-Sadat there are more policies being made which discriminate against Christians.

Christians are not allowed to attend the state university or to build their own university, even if privately financed. Admission of Christians to graduate schools and to military and police colleges is restricted to three per cent, as is the number of those awarded fellowships to study abroad.

The state-controlled media characterizes Christians as infidels, and the government severely censors Christian literature.

The government underestimates the number of Christians in Egypt, claiming that only six per cent of the country's forty million citizens are Christians.

Church buildings cannot be built or repaired without a presidential permit which is virtually impossible to obtain.

School courses are filled with Islamic teachings which ignore Egypt's 700-year Christian era and children including those of Christian parents must memorize verses from the Koran that characterize Christians as infidels.

No one who attacked or killed a Christian during the presidency of Anwar el-Sadat has been prosecuted. Muslim fundamentalists have seized

Christian properties and converted them into mosques without any intervention by Egyptian officials.

The highest-ranking Christian leader, Pope Shenouda III, patriarch of Egypt, has remained in exile since September 5, 1981 by order of the Egyptian Government. Pope Shenouda was never officially charged with any crime, but protested the treatment of his people by government officials and Muslim fundamentalists. He was recently declared a prisoner by Amnesty International, a human rights organization.

(based on a "Worldview" report, March, 1983)

Vins tried to convince Russians he did not author the 23rd Psalm

DAYTON, Ohio (EP) - Exiled Russian pastor Georgi Vins, speaking at the 31st Inter-Church Holiness Convention, disclosed that one of the nine charges brought against him by the Soviet Union was that he was the original author of the 23rd Psalm. They had found a copy of it among his possessions, verified the handwriting as his, and concluded that he was the author. He attempted to enlighten the court as to the identity of the true author, a King David that lived about 3,000 years ago. The court, in turn, claimed no knowledge of David, and proceeded to hold him responsible.

Viewpoint

We are such stuff as dreams are made of

I had a strange dream last night. I don't know whether I should tell about it or not. Some amateur psychologist may try to guess what subconscious feelings and thoughts I have been trying to hide from everybody, including myself. Or someone will simply think me a weird person for dreaming such a weird dream.

But I can't help that I dream the way I do.

It was a weird dream just the same, though.

I dreamed that I was with a group of people. And for some reason it was thought that if one took a very sharp sword and sliced off the top part of someone's body, just below the shoulders, with enough speed, the top part would grow back to the bottom part. It had to be done cleanly and quickly. One would have to remain still for some time afterwards to allow the parts to grow back together otherwise the match-up would not be perfect. The right shoulder might stick over a little and the left side would be uneven too.

There were some people in the group in my dream who didn't believe it could be done. For some unexplainable reason it was up to me to prove that it could be done.

So, I sat still and closed my eyes. Then someone sliced through me with a sharp object. It went so fast that it didn't even hurt. But I was determined not to



Bert Witvoet

Sweet and Sour

move for a while. At that point I woke up.

The first thing I did was wince at what I thought I had allowed someone to do to me. The next thing that came was a thought. This was not a dream thought but an awake thought. I thought to myself, "Are you a fanatic? Is this what faith does to you? Would you actually allow someone to cut you into two pieces because you believed it could be done?"

Then a more sober self said, "No, you wouldn't allow that to happen in real life." And I felt somewhat relieved. No, I wouldn't be that crazy. I'm not a religious fanatic.

But, just the same, dreams do tell a story. I am convinced of that.

Some years ago I took care to write down a few of my dreams. It's funny, when you start paying attention to dreams, you begin to remember them better too. And I must say that I learned something from my dreams.

The message they give is hardly ever

the most obvious one. You can't transpose the situation straight from the dream into conscious life. But when you think about what happened to you the day before and what preoccupied you, quite often you come up with a clue or two.

Well, what about my dream of being cut into two? Does it mean I'm a masochist or a lover of horror stories? Not at all.

But I do remember that the evening before I attended a consistory meeting. It had been one of those lengthy meetings that took us to midnight.

At one point we had a discussion about whether we should openly explain to the congregation the needs of one of our families. I was on the side of those who said, "Let's be open about it, so that the family does not have to go by glances or awkward silences." The majority felt that it was too touchy and the family might resent it.

And I remember thinking that faith could take care of all those problems. When we surrender ourselves to the Lord we can be open and free.

But another voice told me that the other brothers were a little more in touch with the reality of the situation. And I felt the same slight hint of a suggestion that I was at times a bit fanatical about faith.

Behold, dear reader, the dream and the interpretation thereof.

Don't worry, I do not claim to have received a vision from the Lord. The dream was but the continuation of the thing I had struggled with the night before. But somehow it had sharpened the picture for me so that I could look at it again and reexamine the problem.

The problem with the cutting of a body into two was that there were too many 'ifs' involved. The axe had to be very sharp, the blow had to be very swift and one would have to stand or sit perfectly still for quite sometime afterwards. Yet, all those things I counted as nought. I would show that it could be done.

The fact that the others did not believe it could be done may or may not have been important. You can't as a believer always go by what other believers believe, if you know what I mean. Faith at times requires of us that we dare to stand alone.

But the success of the venture depended a lot on things beyond my control.

Maybe that's why the other brothers were right about not telling the congregation the specifics of the situation. You never know how it is received.

Maybe, I don't believe that dreams necessarily give you those kind of answers. But they do have a way of dramatizing your inner struggles, don't they?

Imagine, allowing yourself to be cut into two.

Carving could be called "Job" instead of "No job"

Diane Van Zwol

"Ladders to Heaven" is an exhibit of ancient Judeo-Christian artifacts that is well worth viewing should one have the opportunity to do so. During a class trip to the Hamilton Art Gallery I saw the personal collection of Dr. Elie Borowski and was markedly impressed.

But there was one statue that caught my eye, dated from the Mesopotamian time to the Egyptian period. It had a face that could have been that of someone you might meet anywhere today. It was virtually timeless. Then, as I glanced through their brochure (Helm, Suzanne M., *Ladders to Heaven, Our Judeo-Christian Heritage, 5000 B.C. - 500 A.D.*, Royal Ontario Museum, Toronto, 1979, p. 24), once again I saw that same face but from a different era, the age of Jesus Christ.

In the May 27, 1983, edition of *Calvinist Contact*, a carving done by a Portuguese man named Aureo, entitled "the hard face of a man who is out of work" had almost the same facial features. I was amazed at what I saw ... the same face in not only two but three eras, Mesopotamian to Egyptian, the time of Christ and 1983.

Probably what struck me the most about all three of the faces was the absolute despondency and despair evident in the modern day carving. The contrast between the placidity of the Mesopotamian face and the peacefulness of the female face of the ivory

carving that was dated as being from the first century B.C. to the second century A.D. was striking in comparison to the hopelessness depicted in the face of this age.

Has man changed so little as to have almost identical facial features but yet such a totally opposite expression of despondency and utter hopelessness?

"No Job" means hopelessness to man, but yet the artist with his every creative endeavour leaves a trail of cultural history for all future generations to see. A true artist is never jobless ... perhaps unpaid in terms of dollars and cents, but never jobless. The true artist may rightfully be called a cultural historian who writes history in terms of carvings instead of words, using the medium of wood, ivory, bronze, clay or stone to portray the eternal mysteries of man and the timelessness of his eternal destiny.

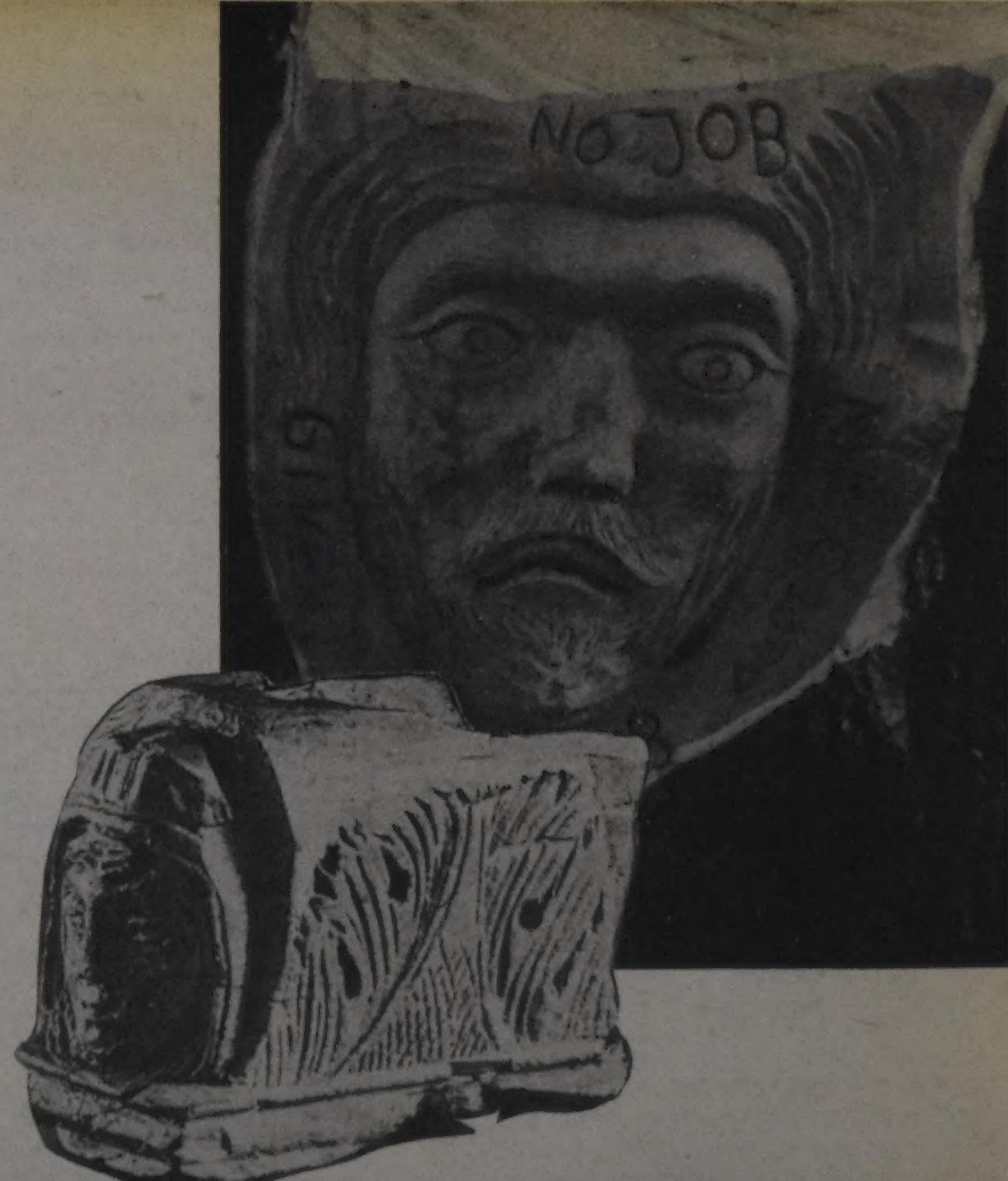
It is difficult not to label this wood carving "Job" ... but before he really came to know the love and the mercy of God, the fulness of His restoration and the joy of the Lord.

Man living apart from God knows only hopelessness and despair, and yet God is never apart from man, even if man sees himself as separated from God.

"In Him we live and move and have our being." Acts 17:28.

If only we could all perceive ourselves as being 'in Him' we would then know that there is no hopelessness and no

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Calvinist Contact

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Letters

Karin Bouma has lots to offer

This is written in appreciation of Karin Bouma's article "Facing the reality of being handicapped" of May 27. I'm sure it struck a responsive chord in many of us who have chronic illnesses.

Her feelings of anger and her frustrations of wanting to do things and yet not being able to,

sound familiar. It was so good to read that she discovered the important truth as she writes: "... that God loves me for who I am, just the way He created me, and not because I can "do" something for Him."

This is such a comfort to all God's children and especially to those who are handicapped one

way or another. We need to be reminded of that time and again.

I would encourage Karin to keep up her writing, I'm sure she has a lot to offer as she has already proven by her article.

Jenny Linnell,
Woodstock, Ont.

Don't jump on WCC bandwagon

Looking at the overall picture of the WCC, I am of the opinion that the Roman Catholic Church and some of the Evangelical Churches never will join the WCC. Other evangelical member denominations of the WCC have become restless and are suspicious of the seemingly close association of many WCC statements with Marxist ideology.

Furthermore, I respect very much the taken position of the Salvation Army to withdraw from the WCC membership. In the Reformed Church of America there is

much division about their membership in the WCC.

Why should the Chr. Ref. Churches seek unity in the WCC with the communist inspired Russian Orthodox Church or with the liberal United Presbyterian Church? I attended one time a church service of the UPC in the US, and it was an eyeopener. Stones for bread.

Sending 4 observers from our churches to the WCC Assembly in Vancouver is to me already a "measure of endorsement." As usual, the observers will come up with a WCC report to our Synod.

However, I don't expect miracles. The observers will probably find some churches of Reformed nature and will find in the mainstream world churches some leftover of Presbyterian government and Presbyterian doctrine. Nothing new that can make waves.

Taking everything in account, our churches should stick with the churches of the American Presbyterian and Reformed Council, and shouldn't jump on the bandwagon of the World Council of Churches.

Klaas Muis,
Burlington, Ont.

Ode to the editor

People yelling people screaming,
Teeth are flashing, eyes are gleaming;
Over hill and over dale
Comes the sound as of a gale:
"Give us back our native tongue.
Put de Dutch where she belong!"

People holler, people hoot,
Poor old Witvoet, poor old Blackfoot;
How to solve this great big puzzle,
And escape unscathed from the schlamazle?

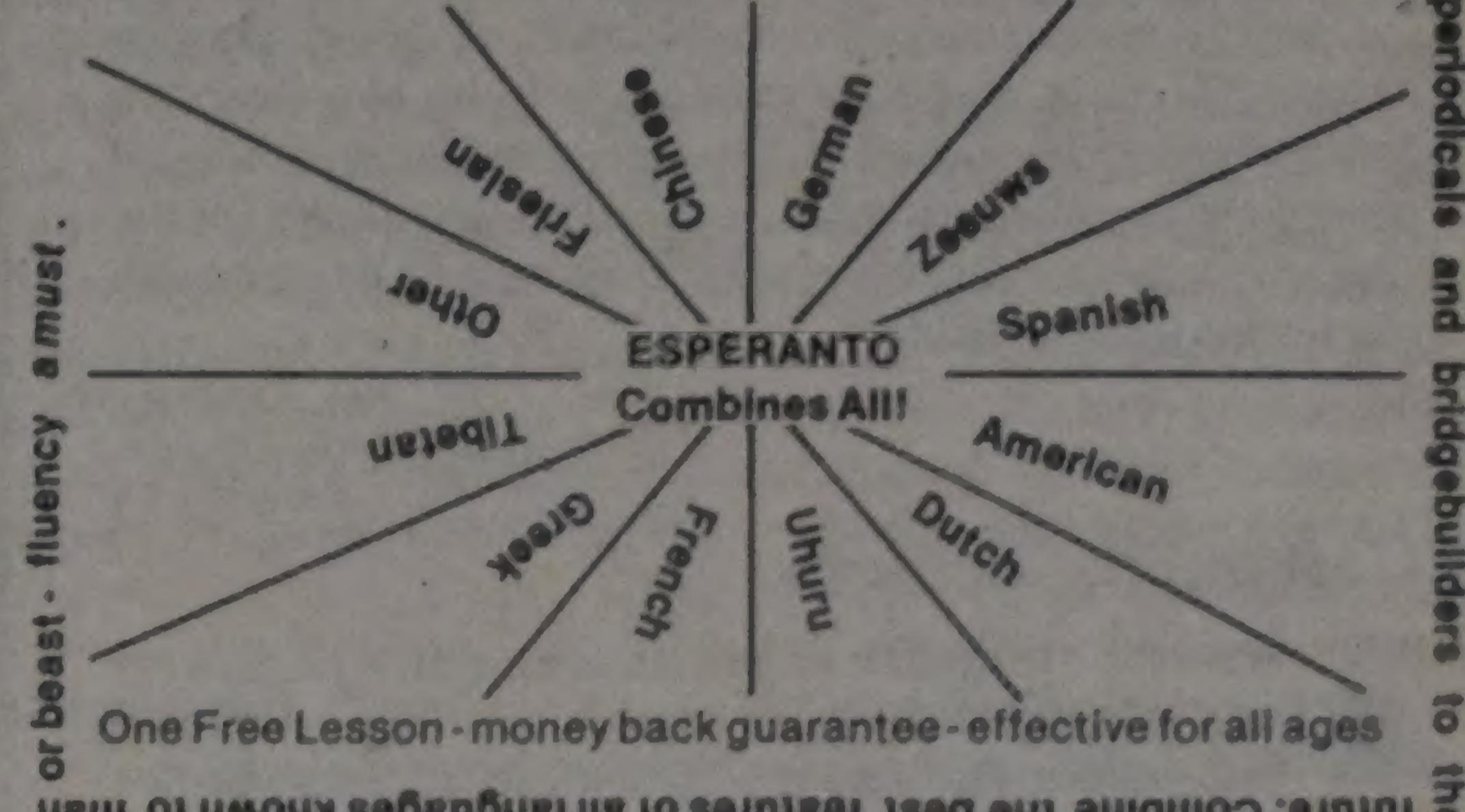
Let me show you, let me help you:

Here is how - yes, this will do!

Herman Praamsma,

Rexdale, Ont.

For all modern Editors, speakers to old age groups, authors of church



Continued from page 2

despair but instead hope and joy for the man who walks with God.

Love is the creative power that flows through man, and "... God is love." 1 John 4:16.

Are there really no jobs for creative historians like Aureo, or are there just no paying jobs? If that is the case, then the artist needs to pour out his creative gifts for the love of God and fellow man, and not for price and reward. When God rewards His work done by His hands, through the hands of man, His reward is pure, holy and true, which the rewards or payments of man may not be.

Perhaps 2000 years down the road this man's carvings may be revered as much as the Mesopotamian one or the one from the time of Christ is revered now. Who can know God's plan for man but God Himself?

Will this age then be labelled by its artifacts as the age of hopelessness or will it be remembered as an age of joy? Or will it not even be remembered as one artist after another remains unemployed or employed in trades that

quench the Holy Spirit of God and the gifts of God in man?

Lord, You are the Creator and the Maker of all things, including man's destiny. You, 'indwelling in man through your Holy Spirit' bring to life the flow of creativity.

Break down the walls of hopelessness and despair of this age, and let your love flow freely and endlessly through those whom you have created to be artistic cultural historians.

Lift the veil from all of mankind's eyes to see You in all things, including the work of the artist. Only sin can separate God and man, and only Christ can remove the veil of darkness that blinds the eyes of man. Bring hope to those living in despair and bring them into a right relationship with you eternally through Jesus Christ. Restore their joy as you restored the joy of Job.

You are the carver in man; O Lord. We give You the praise, the honour and the glory, forever, in Jesus name. Amen.

Diane Van Zwol is a registered nurse living in Millgrove, Ont.



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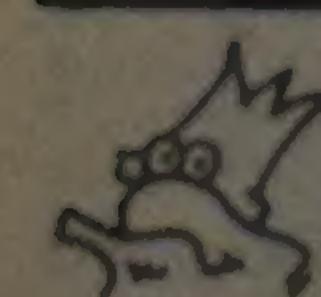
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Pontius' Puddle



Church

Pastoral Pondering

Benefits of the "Church Order"

The Church Order demands it, otherwise there would be some aspects of the Christian's life I would seldom preach about. Things like "Thou shalt not kill," "Thou shalt not commit adultery," and so on. Then many areas of life would soon be ruled by the minister's personal interest, pet peeves if you will. We would miss out on the work of the Holy Spirit in liberating our minds and lives, as well as our souls, from sin's slavery.

Who stops to think that "over 80 per cent of all murders are among friends, lovers and family"; who stops to think that unless the Holy Spirit liberates us and directs us and guards us with the intent of the seventh commandment, we would never know the fulfillment of being man or woman. To be man, to be woman, is to be like God. We image God in holy matrimony. We remain unfulfilled if our spirits are not one in God's Garden. So thanks for the Church Order - miserable, demanding as it is, it does push our noses into the Bible.

Rev. H. Getkate,
Maranatha Chr. Ref. Church,
Belleville, ON

Cast out the demons

A series of occult war games are gaining popularity and netting millions of dollars for their producers and sellers. Perhaps the best known of these games is "Dungeons and Dragons." Others include: "Cults of Prax," "Sorcerer's Apprentice," "Chivalry and Sorcery" and "Hellpits of Nightfang."

These games of fantasy are opening up a whole realm of occult to the players. The games which may seem innocent to some, are immersed in witchcraft and occultism. They depend on a person using his imagination to do all the horrible things not permissible in decent society. A player can go as far as his imagination will allow and assume the powers of any diabolical demon he can conjure up.

We urge you to be cautious of these and similar games. For more information, you can get a documented handbook from: Educational Research Analysts, P.O. Box 7518, Longview, TX 75607 for \$5.00.

Mountainview Chr. Ref. Church,
Grimsby, ON

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FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Peace River-CKYL. 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD. 9:15 a.m. 1400
Kitimat-CKTK. 8:30 a.m. 1230
Langley-CJJC. 10:00 p.m. 800
Osoyoos-CKOO. 8:30 a.m. 1490
Penticton-CKOK. 8:30 a.m. 800
Port Alberni-CJAV (Tues.) 9:30 a.m. 1240
Smithers-CFBV. 9:15 a.m. 1230
Sunmerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30 a.m. 590
Vancouver-CJVB. 9:00 a.m. 1470
Vernon-CJIB. 9:30 p.m. 940

MANITOBA

Altona-CFAM. 9:30 a.m. 950
Boisbriant-CJRB. 9:30 a.m. 1220
Steinbach-CHSM. 9:30 a.m. 1250
Winnipeg-CKJS. 9:15 a.m. 810

Chatham-CFCO. 11:30 p.m. 630
Brantford-CKPC. 10:00 p.m. 1380

THE BACK TO GOD HOUR

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Serving Abroad

Letters from missionaries as they appeared in church bulletins

The Philippines

Dear Friends in Christ:

Another "holy week" has passed; once again the flagellantes passed our house all morning, beating their backs to pay for their sins. Headlines in the next day's newspaper said that 9 people had been crucified, only one died. One of them had been a woman, who had nails driven through her feet as well as her hands.

On "Black Saturday" two members of our church were reprimanded by a tricycle (a motorbike with the sidecar used for public transportation) driver for laughing and joking. It is popular Catholic belief here that Christ dies every year and stays dead until Easter Sunday. Thus the hours of Christ's death are hours of fear, taboo and pagan superstitious rituals. It was all a grim reminder that animistic paganism has the upper hand in this so-called Roman Catholic country.

However, in our church in Pasig, we had services of joy,

comfort and hope from Wednesday on, culminating on Easter Sunday morning. That was a festive day. We had decorated the church, purchased a new ceiling fan (it was stolen a week later) and 10 new chairs. The choir sang, but the highlight was the baptism of 7 adults and the confession of faith of Rose Reyes. The Power of the Risen Christ gloriously manifested on that day; the evidence that the Son of God, through the Spirit and Word still gathers, protects and preserves his people. Marianne said we have a record crowd of at least 50; our church can't hold many more than that. I was too busy and excited to count.

Please pray for our programs: the Sunday School, Bible studies, evangelism training, and for the maturity and growth of the Steering Committee (consistory). Also please pray for the location and finances for new permanent worship facilities. Also, please pray for political stability (also economic) in the Philippines.

Please pray that the current Marcos administration be given wisdom in seeking justice and equity for the masses; that it may know that merely suppressing communism in the country is not the sole or supreme Christian criterion, but to do justice, and to love kindness, and to walk humbly with God.

We are thankful for all the answered prayers, for growth and receptivity, for Mary Jane Carson and for Rose Reyes. Thank you for all your prayer support, also for financial support, for your bulletins, newsletters and personal letters and cards. It is always a great encouragement and joy to receive your mail. We rejoice in our good health. We pray for you regularly as supporting churches. We trust that you will have a nicer summer than the spring which you just experienced.

Yours in Christ,
Henry, Marianne, Stephanie,
and Nicholas Smidstra,
Ancaster (ON) Chr. Ref. Church

in the church. Often we do not detect individual problems early enough. Non-involvement in the Christian school movement, particularly the high school, has a bearing on young people leaving the church.

At the bottom of all the problems often lies the lack of commitment to the Lord. As older people we should be models to the younger generation and be people of conviction. Young people do want a sense of direction. Often they

are faced with uncertainties and the question as to who they are.

In the discussion we also noted that there has been a real change in society from the 1960's to the 1980's. In the 60's there was real rebellion against authority. Now young people are asking for authority and leadership and guidance.

May the Lord continue to remember His covenant with us.

Chatham area Chr. Ref. Churches

Church News

Christian Reformed Church

Time Change

Weiland Junction Chr. Ref. Church will have its second service at 7 p.m. from July through October.

Called

— to Telkwa, BC, Rev. Calvin Tuininga of Burdett, AB

CR SEE

The preacher on the T.V. used many a godly phrase to serve pious baloney and religious mayonnaise.

Sy Nodd

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Free Reformed Church holds harmonious Synod



Free Reformed Synod in session

Carl A. Schouls

Synod 1983 of the Free Reformed Church of North America met on June 2 and 3 at St. Thomas, Ontario. The Synodical Prayer Service on June 1 was led by Rev. C. Pronk of Grand Rapids, the chairman of Synod 1982 who preached on Zechariah 4:11-15, the vision of the two olive trees.

As these two trees supplied oil to the candlestick, so Christ, by His Spirit, continuously pours the oil of grace into His church. He does this through the office bearers who administer the means of grace. Thus, the church is preserved and is able to perform her function of being a light bearer. We must never forget that there alone, in Christ's gracious provision, is the source of her strength. "Not by might, nor by power, but by my spirit, saith the Lord of hosts".

Where this dependence on the Lord is experienced all mountains become plains because our great Zerubbabel, who laid the foundations of his house, will also finish it. He gathers, defends and preserves unto Himself a church chosen to everlasting life. And yet, He is pleased to use human instruments in the building up of the church. May we then be faithful to our high calling when we meet as Synod and together seek the peace and prosperity of Jerusalem.

Day One

The next morning, on behalf of the calling church of Grand Rapids, Rev. Pronk also led the opening devotions. With his remarks on Mark 16:19 and 20, Synod was opened and began its business. The credentials showed 24 men present, who all indicated their agreement with the Three Forms of Unity by standing while the Declaration of Agreement was read by the president pro tem. Then the executive were chosen as follows: Rev. A. Baars, chairman; Rev. C. Bos, vice-chairman; Br. C. A. van Doodegaard, clerk. Rev. J. Overduin received advisory status. Rev. J. Tamminga, our other senior minister, was absent due to ill health.

A brotherly spirit

Synodical meetings tend to have a certain flavour. Some are tense, some are tedious. At some, clearly far reaching

decisions are made while at others all efforts seem to be devoted to "bread-and-butter" issues. This synod was neither tense nor tedious and we must praise and thank the King of the Church for that. The fact that Synod was not tedious was in no small measure due to the patient and genial yet firm leadership of the chairman. Generally, a spirit of brotherly harmony prevailed.

Church Order and committee work

Among the issues relating to the more mundane aspects of church life was the decision to refer to the consistories for further study the lengthy report detailing proposed changes and corrections in the Church Order. It is hoped that a final draft can be presented to Synod 1984.

The matter of the number of committees and the burden on the few ministers resulted in the appointment of yet another committee (really!), but if this committee does its task well, the net result should be fewer committees and a more streamlined approach to much of the denominational business. The fact that two overtures addressed this problem and that the decision was unanimous clearly shows that the need for improvement was keenly felt.

Minister training and vacancies

Our denomination now has

five students for the ministry. In executive session a report was given on the progress of these students and Synod was advised regarding the two new students, the brothers Gerald Hamstra and John Schuit. They, together with Mr. Hans Overduin, hope to enter seminary this fall while the other two, the brothers Lawrence Roth of Hamilton and Henry Bergsma of Vineland continue with their college program.

As a first step towards the training of our own students, the seminary program to be followed at the Theological School of the Protestant Reformed Churches will be significantly altered and supplemented by a number of our own ministers. Although this will make further demands on the small group of ministers who are already heavily burdened, Synod felt this necessary.

Because of the many vacancies, the matter of suitable reading sermons is of great concern. An overture to limit these sermons to only those produced by our own ministers or by ministers from corresponding churches is not accepted. An attempt will be made to produce printed sermons from tapes. The decision made in the past to read only those sermons which agree with Scripture and the three Forms of Unity was reaffirmed. Concern was expressed that we do not cut ourselves off from the main stream of the Church.

With the conclusion of this discussion, the first day of Synod came to an end.

Day Two

The second day of meeting was opened by Rev. Baars who spoke briefly on Psalm 102, especially the verses 13 and 14. Although Zion is in ruins, God shall arise; the favoured time has come, for God's servants take pleasure in her stones and favour her dust. If the hearts of God's servants, the office-bearers, are filled with love for

the cause of God, then they may rely on the great promise of God that He will favour Zion. Therefore, they must always pray for the increase of the work of the Holy Spirit and in that light must we deal with our Synodical matters.

A good deal of time is spent in executive session during which congregational reports are read - some in accordance with Article 41 C. O. D., others as reports of church visitation. As always, these reports speak of things which cause concern but there are also reasons for thankfulness. The pressures of this age do not pass us by but God has not changed and proves to be ever faithful to His Word.

Contact with others

In connection with the report of the Committee for Unity and Correspondence, various decisions were made which may be of long lasting importance. A small group of people in Seattle, Washington, who had left the R.P.C.N.A. (Reformed Presbyterian Church of North America) had sought contact with Rev. P. Vander Meyden and the church at Langley, B.C. Synod advises that, with the consent of his consistory, Rev. Vander Meyden may preach for these people.

Contacts with the Free Presbyterian Church will be renewed with a view to pulpit exchanges, especially in Toronto where the Rev. M. MacInnis serves the local F.P.C. A request for contact

and pulpit supply for the Independent Netherlands Reformed Church of Grand Rapids (Covell Avenue) was referred to the consistory of our Grand Rapids church for further action.

Synod felt that no advice could be given in the matter of the Greek Evangelical Church of Boston which indicated an interest in closer contact with our denomination. While he was pastor in Clifton, N.J. Rev. Joannides of St. Thomas had preached in Boston several times. Primarily because of the language problem, it was felt that further discussions should be held between Rev. Joannides and them. Contact with our sister churches in The Netherlands will be maintained by Rev. C. Bos being delegated to the general synod, scheduled to be held in Rotterdam later this summer.

Mission and evangelism

In the matter of missions, note was taken of the fact that Miss Mary Overduin had just now returned to South Africa upon successful completion of her course at R.B.C. She is now taking up her task at the Siloam Hospital in Venda working in the cause of the gospel, especially among the women patients.

A Mission Order, outlining the regulations to be observed in the relation missionary/sending church/denominational committee was adopted. Again this year a sum of \$25,000 will be donated to

Continued on page 6

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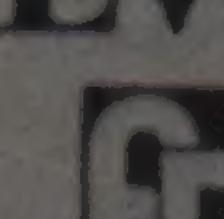
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What are Free Reformed Churches anyway?

Rev. C. Pronk

Those of us who belong to the Free Reformed churches are often asked this question, or one like it, "In what way are you different from other Reformed churches?" This is a brief summary of what the Free Reformed churches stand for.

As the name Reformed indicates, we wish to be known as churches standing in the historic faith of the Reformation of Calvin, Luther, Knox and the other Reformers. And indeed, our churches have their roots in Reformed churches whose people have a tradition closely related to English Puritanism. Like the Reformers, we desire to bow under the authority of God's holy, divinely inspired and, therefore, inerrant Word. We want to be churches which are truly Biblical and in accordance with the Reformed Confessions of Faith. We have no extra-creedal pronouncements, but

simply wish to adhere to the faith of our fathers which they summarized in The Belgic Confession of Faith, The Heidelberg Catechism and The Canons of Dort.

We don't see the church as a social, political, cultural or even religious organization, although believers certainly have a task in the world. The Church is the body of Christ and the temple of the Holy Spirit. It is in the world, but not of the world, in order to preserve and proclaim God's Word. A true church is known by the pure preaching of the Gospel and its worship is governed by the Word of God. All things contrary thereto are rejected and Jesus Christ is acknowledged as the only Head and King of His Church.

According to Christ's command, it is the task of the Church to go "into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but

he that believeth not shall be damned." (Mark 16:15, 16). Preaching is, therefore, the most important task of the Church, since it has tremendous implications for man's eternal destiny. Central to the preaching is the sovereignty of God and the divine authority of Scripture, election and the necessity of regeneration, the substitutionary sacrifice of Christ, and the Holy Spirit, Who makes us partakers of the righteousness and holiness of Christ.

We strongly maintain the necessity of experiencing what is believed and confessed. We are adverse to any kind of idealistic covenant teaching. The covenant of grace is established with the believers and their children. Every covenant child is heir to the blessings of the covenant, yet these blessings are not received automatically, but only in the way of true conversion to God. The baptized member must become personally active with the promises and demands of the covenant in order to come to experience its saving benefits. This means that we do not assume that everyone who belongs to the visible church is saved, but realizing that there

is much chaff among the wheat, we urge everyone to examine himself or herself whether he or she is in the faith. In our preaching, therefore, we tend to look at the congregation realistically, rather than idealistically and aim at a discriminating ministry, applying the Word of God so as to give everyone his proper portion. True preaching, we believe, not only expounds the Scriptures, but it also applies the Word of God to the hearts and lives of the hearers, distinguishing between converted and unconverted hearers.

Do you still say, "In what way does Free Reformed differ from other denominations?" We do not say that there are not individuals and congregations in other denominations who preach and practice the doctrines of Scripture purely. But, it is becoming more and more rare to find a whole denomination which is consistently Biblical. We do not make the pretense that we are perfectly pure; we have many shortcomings and sins to confess as individual members, congregations, and as a denomination. But, in view of what is going on in other denominations, we do not believe

we are allowed to unite with such larger bodies, and we must continue our separate existence. As descendants of those who became "free" from hierarchical and apostate denominations by ejection and session we dare not forfeit our heritage for the sake of an ecumenicity not based on Biblical grounds for unity.

We are small and insignificant in the eyes of the world and the "Church," but we do not wish to be sectarian or independentists. As congregations we exercise mutual fellowship, counsel and discipline through Synodical meetings and we adhere to the Reformed system of church government. We wish to be faithful to the Word of God and desire to be churches which faithfully proclaim His Word.

Our congregations, made up of people with different backgrounds and nationalities are one in this. Small as we are and separate, we are united to all who have like precious faith and who bow before the absolute authority of the infallible Word of God. We look and pray for that day, for which Christ prayed in His high priestly prayer, when "they all may be one."

A brief history of the Free Reformed Church of North America

The Free Reformed Churches of North America form the smallest of the Reformed denominations which, in Canada, are primarily made up of post World War II immigrants.

Most of its members, or their parents, find their church origins in the Christelijke Gereformeerde Kerken of The Netherlands, thus tracing their roots back to the Secession of 1834 when many left the Dutch State Church under the leadership of men such as H. de Cock, H.P. Scholte, A. Brummelkamp and others. These men, deposed for their refusal to go along with the liberalism then so rampant in the State Church, sought each other, and the need for spiritual fellowship soon led to the ecclesiastical union of the various groups of seceders.

Their first Synod met at Amsterdam from March 2 till March 12, 1836. "From this Synod dates the organization of the Free Reformed Church which afterwards came to be known as the Christian Reformed Church (Christelijke Gereformeerde Kerken - C.S.) and which in 1892 merged with the 'Doleerende' or Grieving Churches, which had left the State Church in 1886 under the leadership of Dr. A. Kuyper, Sr. and others." (D.H. Kromminga, "The Christian Reformed Tradition", Eerdmans, 1943, page 88).

The late Prof. Kromminga made no mention of the fact that not all of these early Christelijke Gereformeerde Kerken went along with that union, for it was again in Amsterdam, in June of 1892, that four congregations made known their objections to the proposed union and decided to continue a separate existence. This continuation is still known as the Christelijke Gereformeerde Kerken.

The principles held dear then (and set out in the article "What is Free Reformed" by Rev. C. Pronk, which appears elsewhere on this page) were still dear to the immigrants who established the Free Reformed Church in Canada in the early 1950s and who, in fellowship with a few existing like-minded congregations in the U.S.A. form this small denomination which met in Synodical session at St. Thomas, Ontario on June 2 and 3.

Carl Schouls

Free Reformed Church holds harmonious Synod

Continued from page 5
the mission project in KwaNdebele, our former mission field. Synod also agreed with the recommendation of the Mission Deputies to support the organization "Christian Witness to Israel" which tries to bring the gospel of Jesus the Messiah to Jews in various places of the world, including Canada where a project is under way in the Vancouver area.

The Evangelism Committee reported progress in the Radio Broadcast work. Our voice is now heard in Sussex, New Brunswick and in Birmingham, Alabama in addition to the existing programs aired in the Buffalo, Brantford, Grand Rapids, St. Thomas, Portland (Oregon) and Vancouver areas. Further expansion is planned for latter this year. May the Lord bless these efforts.

Miscellaneous matters

Realizing that church growth through immigration from The Netherlands is now virtually a thing of the past, the long standing committee for immigration was disbanded. This action of seemingly little importance marks another step in our development as North American churches.

Rev. J. Overduin has been the editor of The Messenger, our denominational paper, for years. At this time he requests to be released from his duties. With gratitude for his many labours, Synod grants him an honourable discharge, effec-

tive January 1, 1984, at which time an editorial committee will take over his task.

The Committee for Ethical Matters has struggled with various questions, particularly regarding neutral unions and the thorny problem of divorce and remarriage. This committee refers the churches to the wealth of material already available in the question of neutral unions. In 1982 Synod requested further study on the matter of divorce and remarriage. Now, Synod rejects the committee's findings that 1 Cor. 7:15 does not give grounds for remarriage but, rather, that it speaks only of grounds for dissolving an existing union if the unbelieving partner wishes "to depart". The committee had advised that the only ground for divorce and subsequent remarriage by the innocent party is adulterous activity on the part of the other. A new ad hoc committee to study this issue is appointed and the Committee for Ethical Matters is dissolved.

The final major item deals with an overture from Chatham, asking for the formation of a Liturgical Committee to study the possibility of revising and/or adding to our present Psalter. Such a committee is appointed. The brothers Baars, Bos and van Doodewaard have quite a job ahead of them!

Wrap-up business

The annual Church Day, at

which many of our members gather for a day of instruction and fellowship, is set for Monday, September 5 (Labour Day). St. Thomas congregation will make the arrangements. This year, for the first time, both sessions will be in English. The need for this was strongly felt by Synod, especially since there are now regular meeting days for our older members which are wholly in the Dutch language. Speakers will be Rev. C.A. Schouls for the morning, Rev. C. Pronk for the afternoon.

Following this, arrangements for counselorships and church visitation as well as pulpit supply were made. Rev. Vander Meyden, who took over the vice-president's chair when Rev. Bos had to leave shortly before the close of Synod, then thanked the chairman and led in closing prayer. At 7:00 p.m. the Synod of the F.R.C.N.A. had come to an end, to be reconvened in Hamilton on June 21 and 22, 1984, the Lord willing. Weary delegates, although well sustained (spoiled?) by the ladies of the St. Thomas church, headed for home.

This Synod is over. The business of the Church is never done. Not until Jesus comes again. Until that time may we all be found faithful in waiting and watching, labouring with zeal while it is yet day.

Rev. C.A. Schouls is pastor of the Free Reformed Church in Mitchell, Ontario.

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Faith at work for justice #2

An interview with Dr. Allan Boesak

Dr. Allan Boesak is the President of the World Alliance of Reformed Churches. He is one of South Africa's most courageous and outspoken black pastors. Recently, Dr. Boesak was in Toronto, where he was interviewed by Gerald Vandezande, the Public Affairs Director of Citizens for Public Justice.

C.C.: When a government loses its legitimacy in the way that you have described it, and people begin to resist it, is there not the danger that they may engage in violence?

Boesak: Yes, the danger is there. And I want to say one or two things about that, because I think it is important.

I think it is very important to begin by saying to the people: violence does not begin when, let's say, an oppressed group of people decides it is time that we take up the gun. I think it is true if we look at revolutions in the world, revolutionary violence is always counter violence. It is a reply to a violent situation that already exists.

In our situation in South Africa, things that I have mentioned, there is so much violence, there is what people call the systemic violence. Violence is not only when I take up a gun and shoot another person, but violence is any act that I engage in that diminishes the human dignity of the other person.

And so if I make a law which makes it impossible for a husband and a wife and their children to live together as a family, as we have in South Africa, that is violence that I engage in. If I make a law which makes it impossible for a black child to get the same possibilities and opportunities for education as a white child, then that is violence that I do to that child. I make it impossible for the child to develop in his full human potential. If I make a law that prohibits people to fall in love with one another and to marry one another, that is violence that I do to those people.

But apart from that kind of systemic violence built into the laws and the structures and the systems of apartheid in South Africa, there is also the military

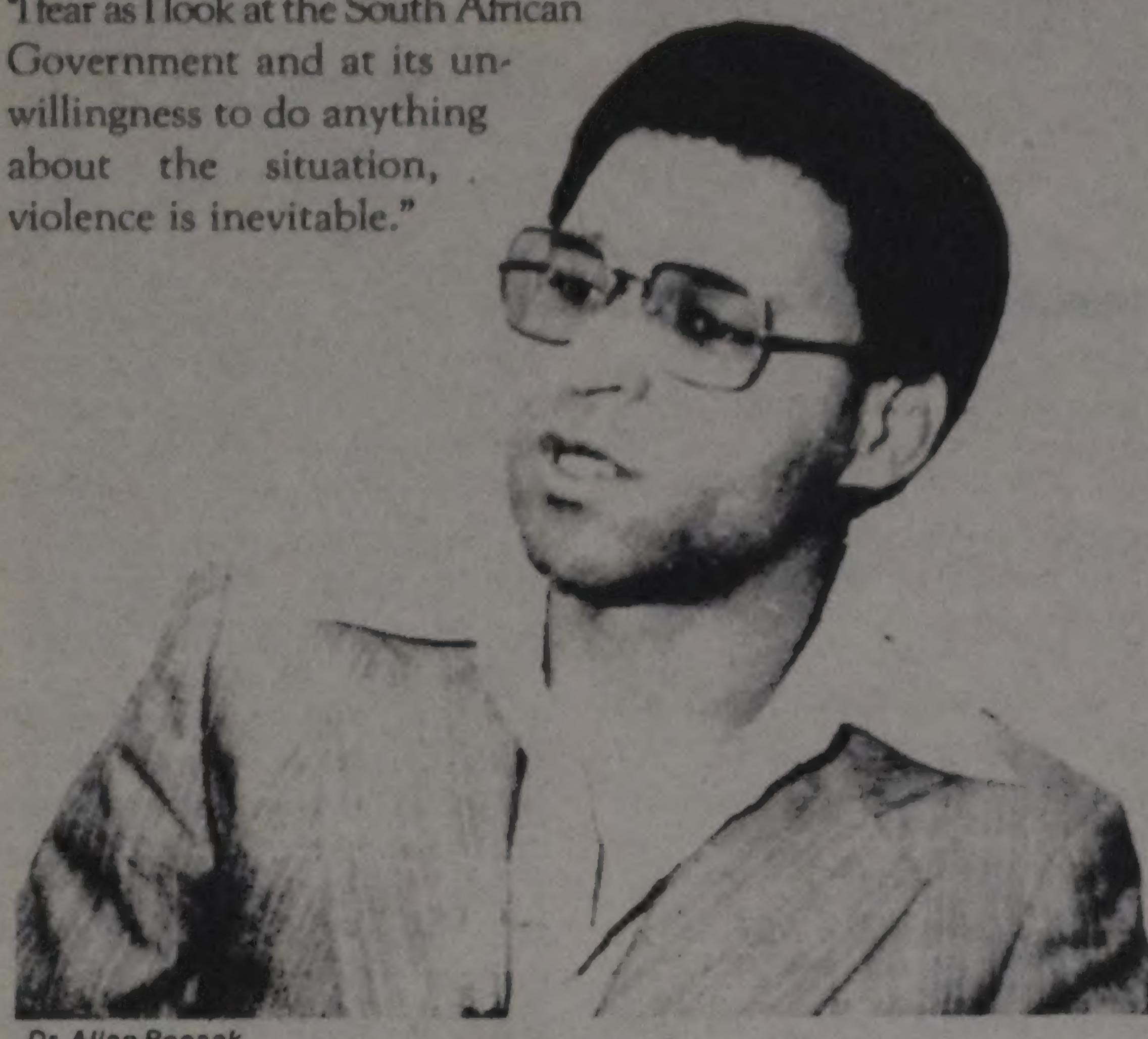
and police violence that is needed to maintain the system. You see, because if you oppress 22 million people in the way that black people are oppressed in South Africa, you can only maintain that oppression by ongoing violence every single day. You will have to hammer into the minds of those people that: "If you resist, I will kill you." And that is why, when in 1976, the children of Soweto walked in the streets and got shot by the police, they went back the second day and they went back the third day, and they had placards that carried the sign: "You can only kill us."

But I mean, what does it say of a government, when 13 and 14 and 15 year old children, in a peaceful demonstration, must say to the government, "You can only kill us"? That to me is the worst kind of indictment of any government that I can think of. And so the violence in our situation is already there.

But I want to say something else very quickly. In South Africa our struggle for human dignity and justice is not five years old. It began in the beginning of the century, and for more than 50 years the black people of my country struggled non-violently for their rights. It has been denied them. Every single non-violent protest in my country has ended in a massacre. I think of Sharpeville 1961, I think of Soweto and Capetown 1976, I think of Capetown in 1980. In the last two instances - it was children that I'm talking about who were involved.

And so, a time does come in the life of a people where they can say, like black people in South Africa now, we have been oppressed in that country for 300 years, we have waged a non-violent struggle for more than 70 years now, and still you

"I fear as I look at the South African Government and at its unwillingness to do anything about the situation, violence is inevitable."



Dr. Allan Boesak

oppress us, still you do not want to recognize that we belong in this country, that we have rights that you must respect. And so there are some people who now say: "We have waited long enough. We have tried everything. There is no possibility."

C.C.: Do you think violence is inevitable?

Boesak: I fear that as I look at the South African government and at its unwillingness to do anything about the situation, violence is inevitable. And it pains me to say this. I am a Christian, influenced deeply by the message of the Gospel, which is a message of non-violence. I am also influenced deeply by Martin Luther King Jr. My dilemma that I face in my personal life now, is my growing conviction as I continue my study of the Gospel that non-violence is, for the Christian, the way.

At the same time, I realize as I look at the South African situation that non-violence is not a solution to our problems. The reaction of the government to all our non-violent efforts is to kill our children, is to try and

Dr. Beyers Naude of the Christian Institute, are banned, exiled, killed in jail, like Steve Biko, who was a man who got his basis for his struggle from within the Christian student movement. He was a Christian, totally committed to the Gospel, and yet they murdered him in jail. This is our reality.

I fear that I must say it: I myself will continue for my own life to struggle non-violently. I do no longer have the courage to call upon the people of South Africa for instance, to say: March with me one thousand, two thousand of you down the street to make clear to the government non-violently what we want. Because we know that the answer of the South African government will be to kill those people. And I don't know whether even in the name of non-violence, I can take that kind of responsibility upon me.

But if I don't, it means that I will have to accept that a time may come that I must step aside so that those people who believe that violence is the answer, will take the stage.

And this is my painful dilemma.
(concluded in the next issue).



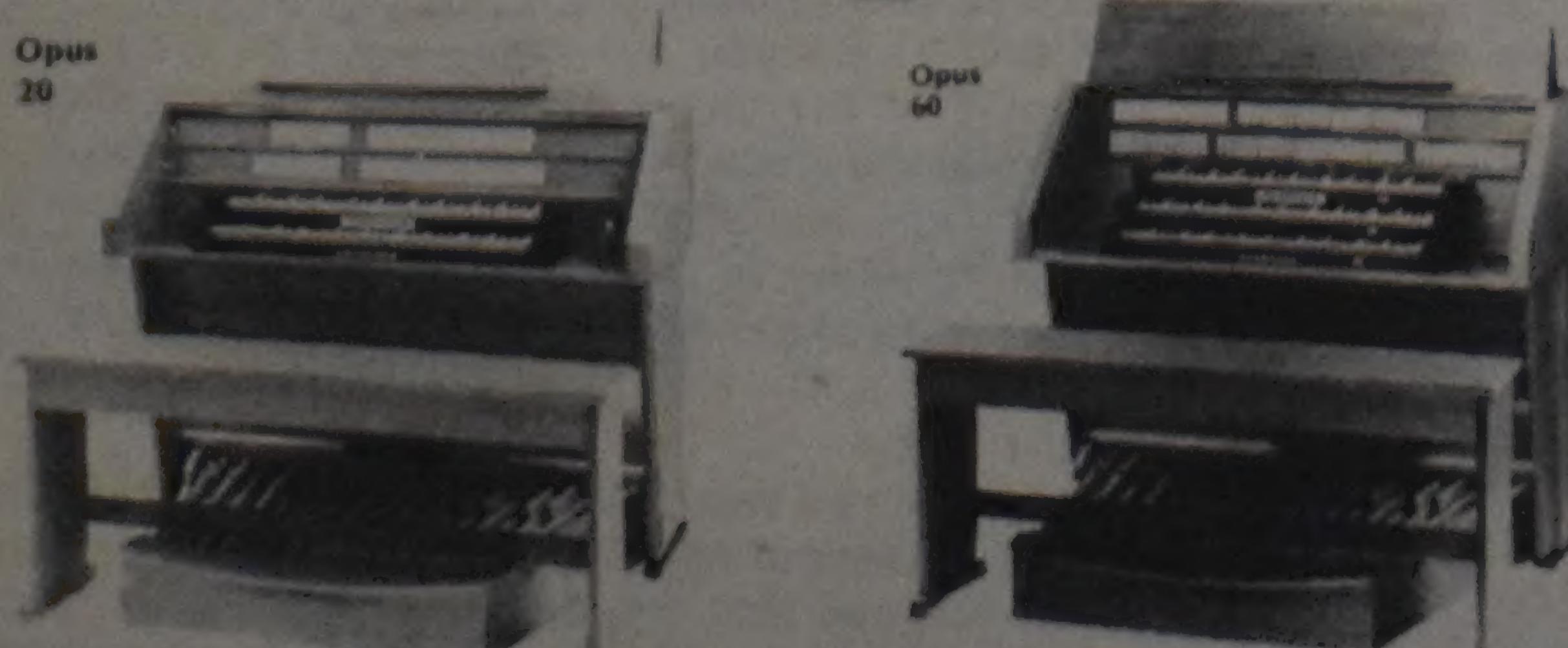
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News - International

The coming crisis in El Salvador

On June 1, I was scheduled to do T.V. and radio interviews with a priest from El Salvador. We met in the studio and after a brief introduction, he explained that it would be impossible for him to go public. He had just fled El Salvador after the fifth threat on his life. His story tumbled out over the next hour. There is so much that can't be told for security reasons but a few impressions may be helpful to the reader.

Ben Vandenzande

The war in El Salvador is beset with various forms of propaganda so that the truth is extremely difficult to establish. One fact appears to be accurate; the final showdown appears imminent. One signal is the removal of Assistant Secretary of State, Thomas Enders and the Ambassador to El Salvador, Deane Hinton. (see box: "Why Hinton had to go").

Enders did not see the roots of the conflict to be primarily to overcome Communism. He recognized the economic and social factors that caused the unrest. In the past months he began talking about a two-track solution: both military and economic aid. His most usual response to those who promoted the theory of a Communist takeover was "It's not as simple as that."

Indeed it's not. Conversations with priests and several other people who have been to El Salvador confirm that. The economic problems are compounded by the damage resulting from constant fighting. The buying power of those who do work (38% unemployment) has reached the lowest level in the last decade. Illness and plagues are spreading across the country.

In a vivid description the priest I talked with presented the following stark picture of the human cost.

"In spite of the gravity of the problems we have just presented, the one problem of the people of El Salvador that is most acute and deplorable is the ongoing disrespect for human life. We are now speaking of the 40,000 war victims, most of whom are victims of the daily oppression carried out by the security or paramilitary forces.

During 1982 there have been at least 4,419 people assassinated. Their cases have been documented together with 1,045 people who have been captured or disappeared. All of these cases have been documented by the Human Rights Commission, and only include the deaths verified in urban areas. The total number of deaths is unknown.

According to the Legal Rights Commission of the Archbishop of El Salvador, the number of political assassinations has reached 5,445 in 1982, of which 5,399 were carried out by the security forces, the military, or right-wing paramilitary forces. Only 46 are attributed to forces of the left. Furthermore, the government has passed a law,

decree number 507 (The Special Law on Political Delinquency), which prohibits a prisoner from having any legal recourse before three months.

At the end of 1982 a top-level Commission of the United Nations for Refugees published the fact that there are 660,500 Salvadorean refugees throughout the rest of Central America - Mexico, the United States, Canada, Belize, and others. There are also 225,000 refugees in the interior of El Salvador itself. In the face of this overwhelming evidence it is the height of cynicism to speak of the improvements in human rights in El Salvador."

The danger is that in the face

of such gruesome statistics we turn away our attention. It is enough to turn the stomach. And yet there are many who stay to help. But they pay the price. Rev. Curanza of the Central American Evangelical Church has been killed recently. A pastor of a Lutheran church was captured and tortured for 2 weeks in May. The doctor who was with him was put in jail some time ago and no one expects to see him again.

Each group and each church follows its own path in bringing aid. The priest I talked to spoke out of a Liberation theology framework. He put a lot of emphasis on Christ coming to save the people from the here and now. Strikingly he said that the people there had no doubts about the reality of their salvation. The priest's job was "to nurture their faith, lead in worship and help them to reflect on their role in El Salvador."

He looks with disdain on the secular development in Cuba. The change in Cuba was not

informed by a Christian morality. That, he believes, would have brought a different result.

What does he propose for El Salvador? Essentially three things: 1) prayer; 2) stop of U.S. military aid to El Salvador; 3) a dialogue with conditions. He only proposes elections as the final step in a negotiated arrangement. First there must be guarantees that an election would be secure and there must be a clear proposal that defines the presidential power and the real possibilities of a pluralist government representing the various groups. There should also be a new armed force.

If there is no dialogue then there will be advances by both sides to culminate in a final showdown.

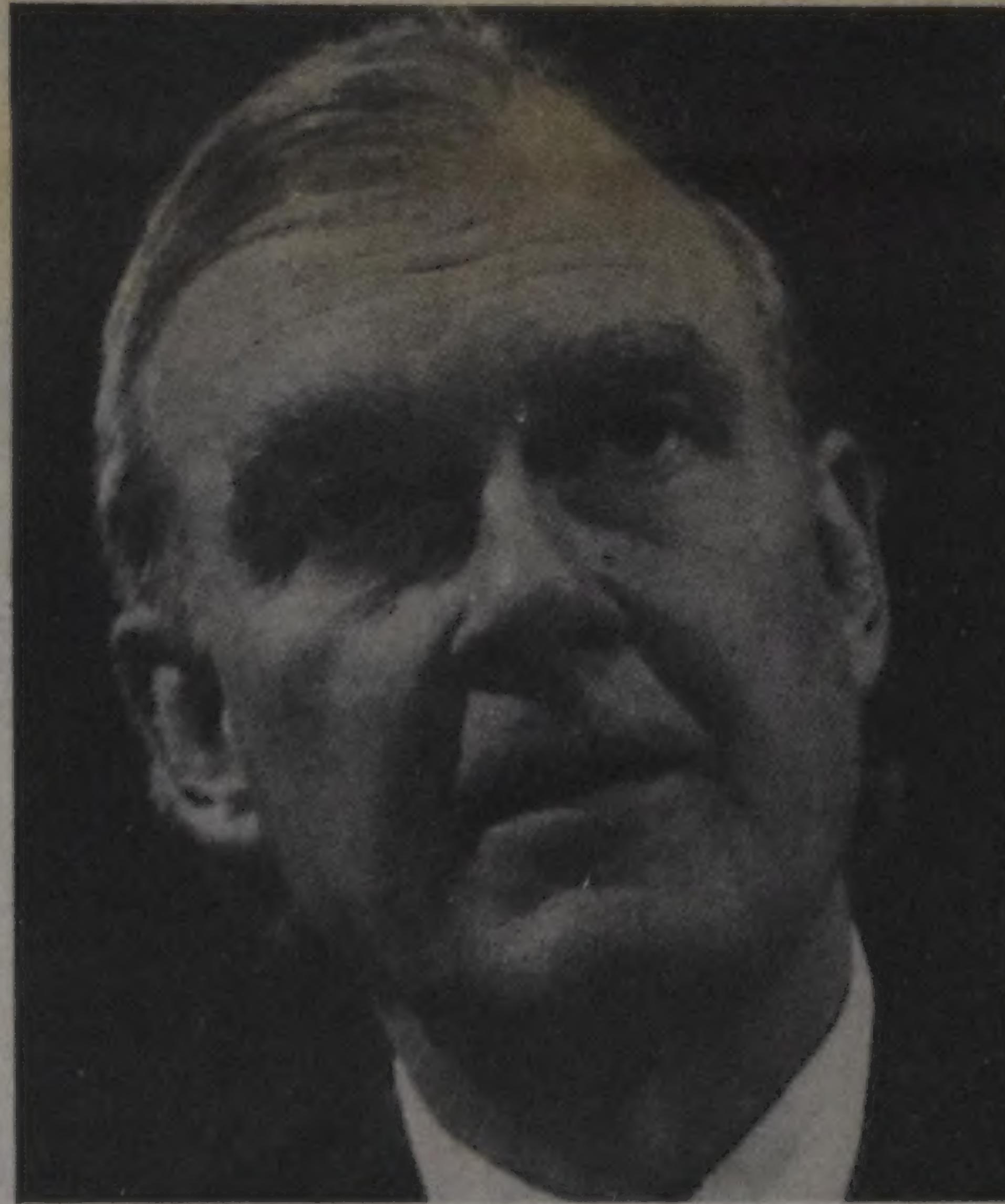
One priest cannot capture the complexity of the problems El Salvador faces. However, his presence must raise some questions for us: Is the military involvement by the superpowers and particularly by the

U.S. something that can continue? Is there a role Canada can play as a friend of the U.S. in mediating with offers for peace-keeping forces? Is there a way our Christian relief and development agencies can play a much larger role in economic reform and assistance to refugees? Can the church risk sending people into a country where any words can easily be interpreted to be an attempt to undermine the government?

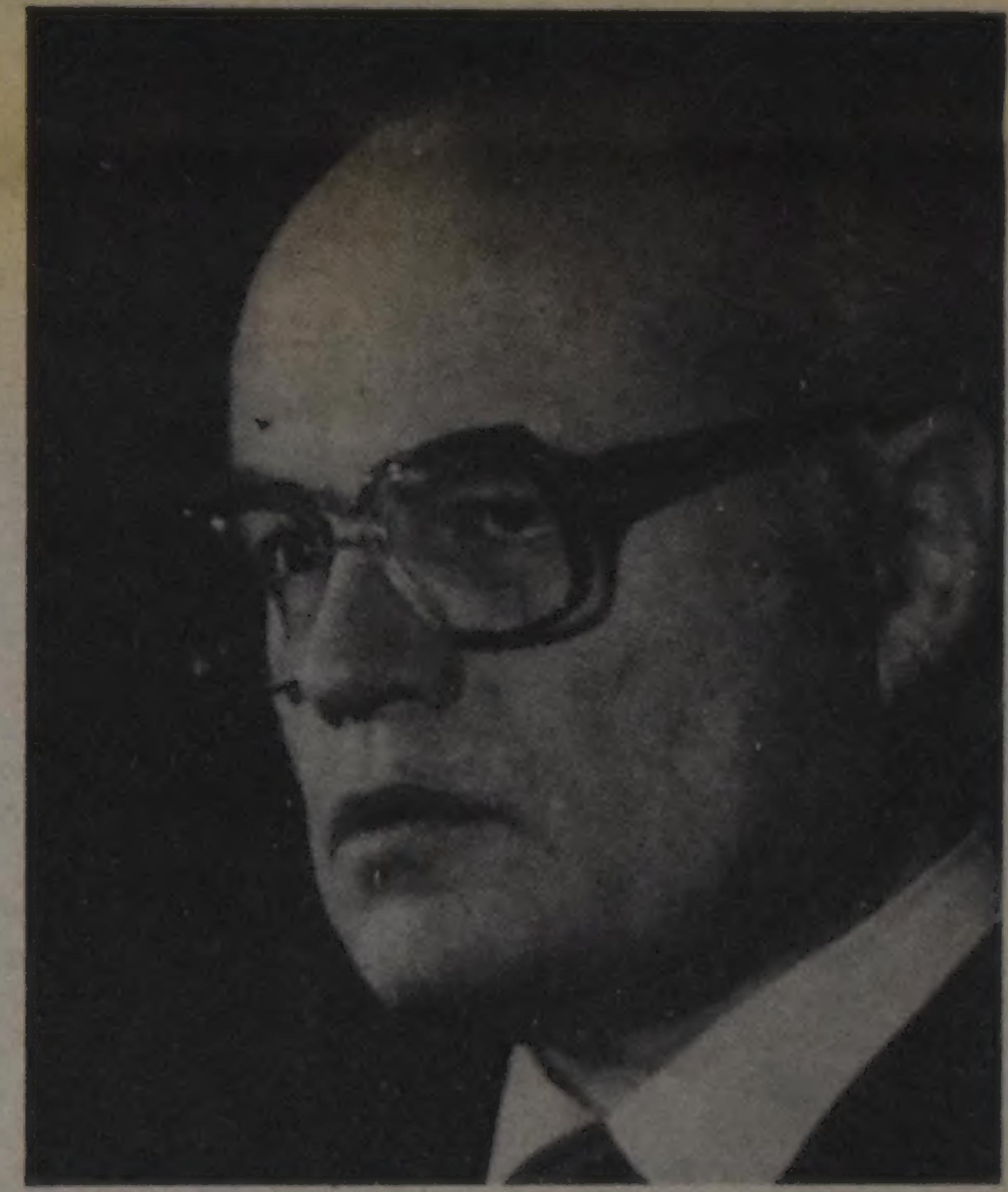
These are difficult questions. But the figure of that priest still grips my heart. Here was a man who was likely to die if he returned to El Salvador. But he was convinced that his place was in El Salvador. His theology may raise some questions but his commitment to Christian service for his people was profound.

Here was a priest prepared to die in service of his Lord on behalf of the only country in the world that is named after Christ.

Why Hinton had to go



Assistant Secretary of State Thomas Enders



Ambassador Deane Hinton

According to reliable reports from presidential sources Deane Hinton is to be replaced as U.S. ambassador to El Salvador. He will follow Thomas Enders who was removed as assistant-secretary of state for Latin America.

What made the piece of information hit home for me is the meeting I had with the priest from El Salvador on the same day. His identity must remain a secret because he has just received the fifth threat on his life. And he knows Deane Hinton.

He told me of his last meeting with Hinton in November. On November 20, 200 soldiers had invaded an agricultural cooperative at La Florida. Led by five local people who served as informers they headed straight for a group of seven homes. The soldiers took the men, tortured and killed them.

Then they formed a circle around the bodies so that no one could get to them until two days later. Only then were the widows allowed to bury their loved ones. The priest also showed me pictures of the 24 orphans and widows. Pointing to one pregnant widow, he said: "Now there are 25 orphans."

The priest went to ambassador Hinton to protest this action. During the conversation a very distraught Hinton slammed his fist on the glass table and almost with tears

said, "It's better that we no longer help here. This is no solution."

It becomes evident why Mr. Hinton will be removed. President Reagan has been urged to have "his own people" in the diplomatic posts in the area. Clearly, Mr. Hinton is no longer towing the party line. Apparently, they will no longer support the U.S. position there.

Mr. Enders has been pushing for negotiations. That appears to be too soft an approach for the administration's hard liners. Mr. Hinton and Mr. Enders will be sent to other posts.

By the way, when Mr. Hinton checked on whether the army leaders of this massacre were being punished he was assured that they were in prison. When his aides went to that prison to see them the officer told them they were not available and to come back the following week. In short, they were never jailed in the first place.

Soon this priest will return to El Salvador. And, as he said, "Sunday is the worst day." That is when the troops know where to find him, in church praying and preaching. When I asked him why he went back, he simply answered: "Somebody has to be there to help the people. If not ... and then there was silence.

And then he handed me a sheet of paper listing the civilian deaths and disappearances that have occurred in the first four months of 1983. The total figure was 1,961.

News-Canada



Regional self-interests: A challenge to christians

Jake Vanderschaaf

In 1967, the MS Maasdam left Amsterdam. On board were new immigrants destined for Canada. Many nationalities were present during the 8-day journey across the Atlantic Ocean. Italians, Greek, French, Belgian, Dutch, Scandinavians and British had left their homeland to explore a new reality in a new country.

The journey across the sea is an experience which will be a lifelong memory. People with different religious, cultural, and historical backgrounds had a common bond of having left their own country for a new nation. The religious and cultural mosaic on board the ship gave us all a sense of what we would expect in Canada, and provided confidence and excitement. Comradery, kinship, friendship and understanding evolved during these 8 days.

1967 was also Canada's 100th Birthday. The country was in a celebrative mood and a spirit of giving, comradery, openness, and optimism about the future was present at Montreal's Expo. Here nations were showing other nations who they were, what they did, and what they hoped for. Little chit chats took place. Care, hope, and best wishes for all was experienced.

The Pan American games in Winnipeg also took place in 1967. At the games a person could experience a celebration which goes beyond just cheering for Canadian athletes. A person celebrated in the victory for athletes for other nations.

Sixteen years later, I'm working as a Special Assistant to the Minister of Agriculture, Eugene F. Whelan. Canada finds itself in the thick of the mentality of regional self-interests.

Somehow

Canadians all across the country feel cheated as Canadians by Canadians.

Taking 1967 as some kind of yardstick by which to judge general attitudes in the Canadian society, it is clear that the development of national policies has become more difficult due to these regional self-interest attitudes. Provincial comradery, ethnic generosity and regional cooperation is waning.

For example, it should come as no surprise that provincial governments reacted differently to proposed changes in the Crow Rate structure. Provincial self-interest attitudes are at the basis of the different provincial policies and viewpoints concerning the Crow Rate changes.

British Columbia will benefit the most from the Crow proposals. Railroad expansion, double tracking through the Rockies and the building of larger export facilities will be of great economic benefit to B.C.

Alberta agrees with the general direction of the Crow Rate changes. Benefits there will be the strengthening of its already substantial cattle industry, anticipated processing industry expansion, and economic spin off from the railroad expansion in B.C.

Saskatchewan's reaction is the most negative. The proposed changes in the Crow Rate will affect this Province the most. Sixty to seventy percent of Canadian grain export come from this Province and Premier Grant Devine has assured the Canadian people that he will fight tooth and nail against the changes and is determined to have Canadians continue to pay 90% of the freight costs of export grains.

Even though the negatives outweigh the positives, Manitoba's reaction was milder than Saskatchewan's.

Manitoba's potential in developing a stronger crop specialty industry will be enhanced by the changes in the Crow Rate structure.

The Crow changes may negatively affect the livestock industry in Ontario, but the industrial and economic expansion of the West will be of benefit to the industrial sector of this Province. Consequently Bill Davis judged the overall impact to be neutral, even though Ontario farm leaders are concerned.

In recent years Quebec has expanded its agricultural industry. The proposed changes may make it more expensive to feed their livestock with Prairie grown feed barley. Higher freight costs for the Quebec farming industry may put Western Canadian farmers in a better competitive situation.

New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland reacted mildly to the Crow Rate changes. Their basic position: there is not much to gain or lose.

I'm not saying that these regional differences were not present in 1967, but they have solidified and intensified. The "by bread alone religion," or selfishness, is at the heart of the problem. The "political preachers" have listened and espoused the battle cry of the nation: We are exploited. Our rights stolen. We are generous, they are selfish.

"Who will lead us out of Egypt?"

The Christian community ought to be the instrument of God in the development of a new Canadian consciousness, new Canadian policies, and new Canadian social-economic development policies.

Selfishness has structurally, politically, regionally, and economically expressed itself

within a Canadian context, and needs a solution in this setting.

The ultimate goal is not to save Canada as a nation, but to shed ourselves before God of our selfishness and fear. The growth of a Christian consciousness needs to be primary, and then all other things will be added unto it, including a healthier Canada.

Remember, God led his people out of bondage; he chose Moses, a murderer, a

rock hitter, a pleader for the Israelites, a doubter in God's power, and a man of God, as his instrument.

God does not need heroes; he uses people like you and me. He wants us to do His thing, right where we live and work.

Jake Vanderschaaf works as Special Assistant to the Minister of Agriculture, Eugene F. Whelan. He lives in Regina, Saskatchewan.

A Spring Break

Child, let Me take those shades of gloom —
The blindfold from your eyes, and see
How very lovely is the Spring;
Oh, take some time, and walk with Me.

Let Me unlock the key that holds
Your thoughts imprisoned by such care,
Feel sunlight's warmth; smell lilac's bloom,
Be one with nature — "I" am there.

Rejoice! I made this day for you —
Wakened each bud and dressed each flow'r,
Morrows may meet uncertainty,
But I am faithful every hour.

As surely as the thrush returns,
My promise so will constant be —
"New life and hope, as in the Spring,
Is yours — if you but walk with Me."

Judy Lunshof

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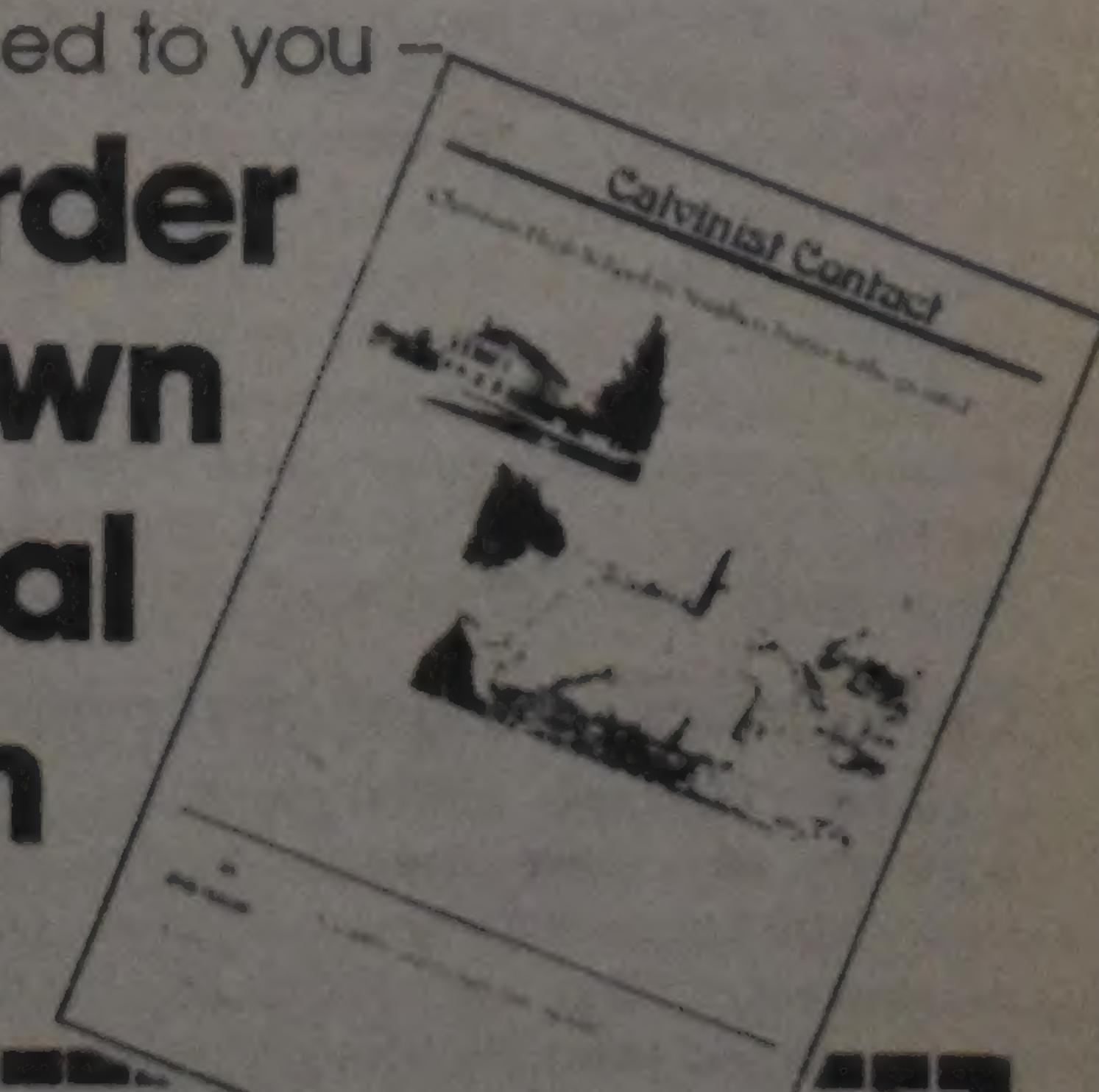
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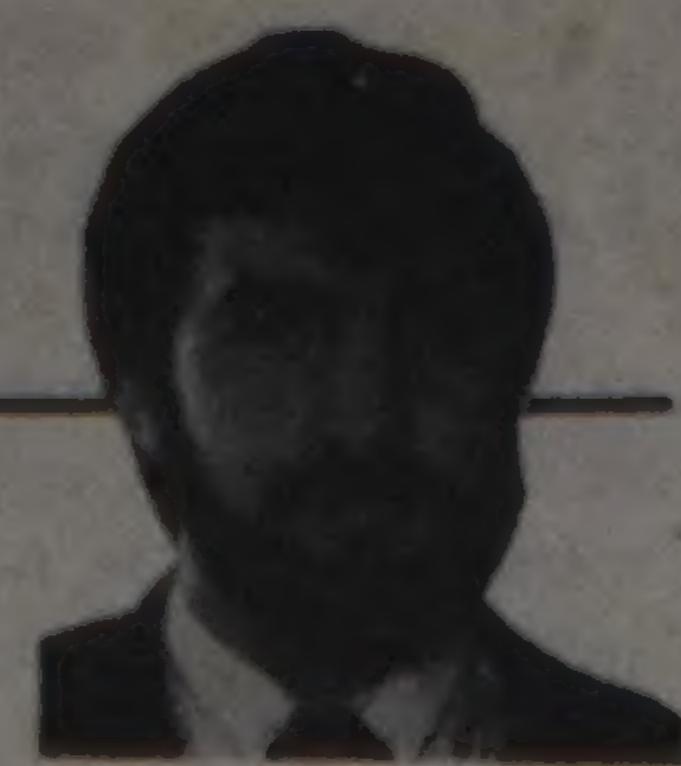
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Education

Chalkmarks

Harry A. de Vries



Ontario teachers to regulate certification?

Most professional organizations, whether they be made up of accountants, plumbers, or lawyers, have established some sort of guidelines by which they regulate qualifications of others who want to join their ranks and decide just who should be a member of their organization. But that is not the case for Ontario teachers. The Ontario government Ministry of Education has been handing out the provincial teaching certificates. But it would like to see that changed, and so would the Ontario Teachers' Federation (OTF). It is, therefore, considering a proposal to establish a College of Teachers "with responsibility for the admission, certification, discipline and professional development of teachers and the maintenance of professional records." The College, as the regulating body would be called, would be independent of the government and of the OTF, although it would have representatives of both on its governing body. The matter has been under discussion for years already, but now it seems that action may be taken in the not too distant future. The Ontario Christian School Teachers Association has raised educational requirement for the Ontario Christian Teaching Certificate in part out of concern of having its qualifications up to snuff, should there be change in the regulatory bodies handing out certificates.

Alberta's standard secondary exam

In order to evaluate the work of high school students before they graduate, the Alberta Ministry of Education has decided to make a standard exam a graduation requirement for the province's grade twelve students. The exam which will begin this fall is being established "to design a system that is more helpful to students, post-secondary educational institutions, and employers." It will test student's ability in English, science, history and mathematics and will cost the province \$2,000,000 to administer.

Will the new minister bring changes?

With the re-election of the Social Credit government in B.C. came a new minister of education, the Hon. Jack Heinrich of Prince George. For organizations such as the Federation of Independent School Associations (FISA) in B.C. that means rebuilding the lines of communications with the ministry. But FISA is optimistic about its continuing relationship with the ministry. The latest FISA newsletter mentions that the minister has held the Labour and Municipal Affairs portfolios and has proven to be "a firm administrator, but someone who uses a consultative approach in policy development and implementation." A telegram of congratulations to the minister asked him for an early meeting at which FISA hopes to address the minister on the subject of teacher certification, time requirements in the teaching of certain subjects, and government imposed tests. The recent addition of Consumer Education courses and the requirement of government imposed testing is viewed by FISA as "unwarranted intrusions in the responsibility of local communities or schools, be they independent or public." FISA is hopeful that the "problems can be resolved in a mutually satisfactory manner."

Ontario schools get government help

Several Ontario Christian schools have received government funding for renovations and additions to their buildings. According to the Ontario Alliance newsletter, "The Communicator," St. Catharines, Chatham and Brampton have received amounts ranging from \$26,000 to about \$100,000 for building changes. The grants were provided as part of the Canada Ontario Employment Development Program whereby the federal and provincial governments sought to generate local employment. The Communicator mentioned that Sarnia was able to obtain \$186,000 towards the rebuilding of its elementary school. The community was so encouraged by the grant that it raised the remaining \$225,000 necessary for the work in eleven days. During the sod turning ceremonies on May 20, Mr. Cullen, the area MP, announced another grant of \$60,000, so that the board hopes to have the school rebuilt by this fall. Since the Ontario government does not provide funds for Christian education, financial help in this way is rather exciting.

Students give Rehoboth a facelift

Carmen Hollaar

Recently 65 energetic grade eleven students of Edmonton Christian High invaded Stoney Plain, Alberta, a quiet town just west of Edmonton. They had planned some months earlier to tackle several work projects at Rehoboth, and so came en masse, equipped with tents and camping gear to stay for two nights in order to get the job done.

Rehoboth is a Christian Association for the mentally handicapped of Alberta which operates a group home by that name in which eight people are residing at the present time. The residents are taught basic skills, such as washing clothes, cooking, and cleaning, and they work at jobs on location, such as woodworking or plant care in the greenhouse.

For the duration of the grade eleven's "work bee" they worked side by side with the students. At first the residents were very perplexed at this invasion, but it did not take long before they had forgotten their own routines and became part of the bustling scenario.

Before the students came to Rehoboth they had raised money for materials in a garbathon, and they also purchased a piano which they presented as a gift. They were also informed as to their duties beforehand so that on arrival they were ready to begin work.

Many projects were undertaken at the Rehoboth. There



Sure, I can drive a tractor! Edmonton Chr. High students on a workbee at Rehoboth in Stoney Plain

was a general clean-up crew which washed walls, vacuumed, and shampooed carpets. There were also crews to macrame wall hangings, sew curtains, and paint murals on the walls. Others worked on making benches, staining the house and rototilling the garden.

Of course, the most important bunch was the cooking crew. One of the student's grandparents, Mrs. Mulder, was in charge of the food preparation. With her sleeves rolled up and her apron in place, she peeled spuds as if feeding sixty-five hot and tired teenagers was the easiest feat on earth. She kept her crew organized and right on schedule.

It was difficult to tell the difference between the many parents who helped out, and the students themselves, for they all were all decked out in their grubbiest jeans and paint shirts. However, the teachers

could be easily identified because their worried faces gave them away. One teacher was heard to say, "I don't know what we're going to do here for three days. I'm afraid they're going to get it all done in one day. They work so hard and so fast."

The students certainly did work hard, and they drew quite a bit of publicity at the same time. Yet there was also time set aside in the evenings for leisure. They had organized a weiner roast, and a hayride, and were entertained by a local church band.

Such times together as a class help the students and the teachers to draw closer to one another. It also allows the students to apply what they have learned in the classroom about Christian service in a very useful and meaningful way. This kind of learning experience is what education at Edmonton Christian High School is really all about.

Calvin senior volunteers for medical team in Nicaragua

Grand Rapids - Steven T. Wiersma, senior pre-medical student at Calvin College from Grand Rapids, spent two weeks in Nicaragua in January as part of a 94-member Christian medical team which conducted an eye program including examinations and surgery.

Sponsored by the Medical Group Missions program of the Christian Medical Society, the group made up of ophthalmologists, anesthesiologists, optometrists, opticians, nurses, and other personnel helped 1,200 to 1,500 people a day, said Wiersma whose career goal is Third World medicine.

The team diagnosed more than 11,500 patients, performed 282 surgical procedures in a Leon hospital, and dispensed more than 8,500 pairs of used eyeglasses. Clinics were set up in churches or schools.

Besides the team itself, the Nicaragua ministry of health dispensed tickets that people used to receive eye care. Wiersma said ticket-holders sometimes slept two or three nights outside the clinics waiting to be seen. "The sad thing about leaving was having to turn away people we could have helped. I want to go back as soon as I can, even today," he said.

Participants in the project paid their own expenses and also contributed medical supplies and used eyeglasses to supplement purchases by Medical Group Missions. The Christian Medical



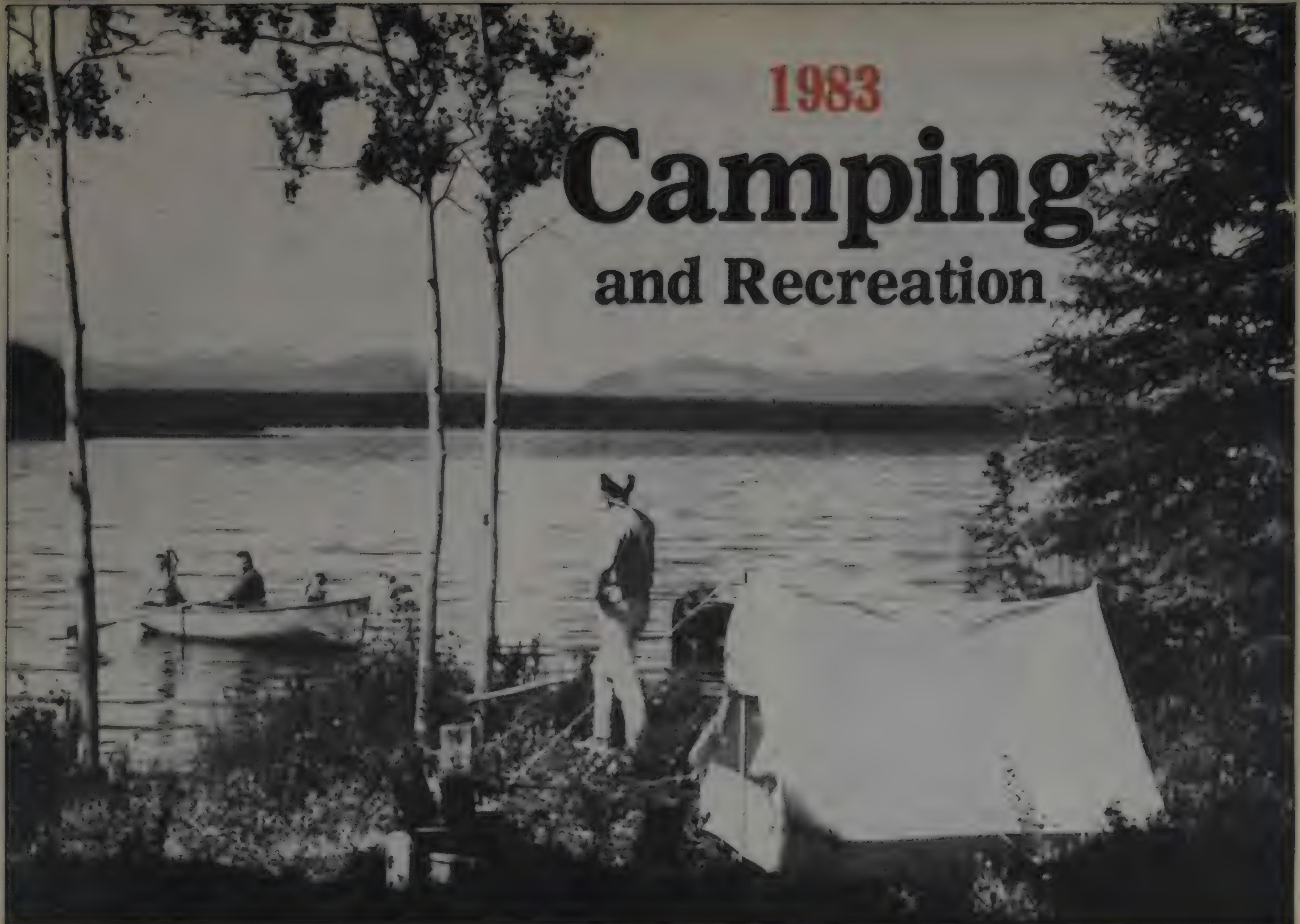
Calvin College senior pre-med student, Steven Wiersma with blind Nicaraguan woman due for cataract surgery

Society, based in Richardson, Texas, is an association of Christian physicians and dentists

who seek to witness to their faith in the medical and dental professions.

1983

Camping and Recreation



The Lord gives his beloved vacations

Bert Witvoet

What drives a certain segment of the human race every summer to want to leave the security of a comfortable house planted firmly on solid foundations and to head for the camping grounds or the cottage?

Most of them will tell you that they want "to get away from it all." Away from the telephone, from the job, from the house with its many demands. It's a flight from responsibility and time schedules, from all those things that modern life imposes on us.

It's not a flight to irresponsibility, of

course. Rather, it's a return to something that lies at the core of our existence. We want to be in touch with nature and ourselves.

It's almost a little like sneaking back into paradise while the angels aren't looking. Adam and Eve and the little ones are curled up inside the tent and sleeping to the rhythm of the garden of Eden.

Provided the gang across the road is not having a beer next to the van with ghetto blasters. At such moments the reality of a fall into sin are explicit.

But if things go well, the peace of the garden comes to our trailer, cottage or

tent and God walks with us as we sip slowly at the beaker of sun, sand and surf.

It's amazing how time slows down. Even more amazing how little things become important. Building a sandcastle is not even considered a waste of time by a Calvinist! The work ethic changes into a play ethic. You don't have to make money to feel that you are blessed.

By the shore of Huron
Saints in glory stand
Myriads in number
Playing in the sand.
Where is the battle cry now, "Onward,

Christian soldiers, marching as to war"? Judging by the behaviour of thousands of vacationing Christians the militant church is like the church victorious and at rest.

Praise the Lord for happy holidays. Praise him for a few weeks of lying in the sun and splashing in the waves. Praise him for lazy suppers of canned beans and soup. Praise him for a fine novel and a shared meal-preparation schedule.

Praise him for raccoons at night and the mosquitos too.

Praise him for a sneak preview of the new world.

More teachers needed for Vacation Bible Schools

Gayla Postma

Summer is coming and with it, Vacation Bible School. Already, the evangelism committees in churches across Canada are planning for this event, ordering materials, and recruiting staff.

It is this last item that has become a serious problem in the last few years. This problem has become so common, that many materials published for two week programs now offer alternate plans for those churches who can only find enough staff for one week. And many churches are hard pressed to do even that. In some cases, only the threat of cancelling VBS

outright brings out enough volunteers. The reasons for this lack of teachers are as many and varied as those offering them.

Many young mothers decline to help because it is too difficult to get their toddlers out the door so early in the morning. And where will they go once they are out? Most churches either have volunteers to babysit in their homes, or they set up a nursery right in the church. As for getting them ready in the morning, I agree, it is very hectic, but it's only for five days. Surely this important evangelistic outreach is worth just five mornings of inconvenience.

Another reason for the staff-

ing problems is that so many women have returned to the workforce. Can none of these women arrange time off or different hours for one week? What about holidays? Most think that giving up one out of two weeks allotted for holidays is too great a sacrifice.

Even when one's schedule allows time for VBS, many feel that there is no point in putting in the effort. After all, the church rarely sees these children in the church afterward, if at all. Are we so accustomed to immediate gratification that work without immediate visible results is not worth doing? Are we forgetting the role of the Holy Spirit? We are commissioned in the Lord's service to do His

work to the best of our abilities, and then prayerfully leave the results in His hands.

Statistics tell us that approximately 10% of the workforce is currently unemployed, and the Christian Reformed community is no exception. Where are these people? When the economy forces spare time upon us, is there a better way to use that time, than in service to God?

Many of the above reasons have come from women, but what about the men in our churches? Can they not also use holidays or unemployment to help bring the Good News to unchurched community children? Many of these children come from fatherless homes. A Christian fatherly

example could have an immense impact on some of these young people.

In Luke 14, Jesus tells us the parable of those who had many excuses for not attending the Great Banquet, from wedding plans to real estate. We, too, are invited to His banquet. But just answering His call is not enough. We have an obligation to bring others to the Banquet as well, even if it means we are the ones doing kitchen duty for the Lord.

"Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." (Mark 10:14 NIV).

Are you hindering the children in your community?

A Nova Scotia fishing adventure

Fishing, especially in the Maritimes can be one of summer's greatest vacation past times.

In late August of 1981, George, his wife Maria and Ad and Luut Wolvers left for Nova Scotia. Despite plans not to do much fishing during the trip, George, an avid fisherman, was able to cast a few lines and make a couple of good catches.

George Blyleven

This summer we decided to make a trip through Quebec and part of the Maritimes. I was warned beforehand, "this is not a fishing trip," your brother-in-law is not a fisherman is please keep this in mind.

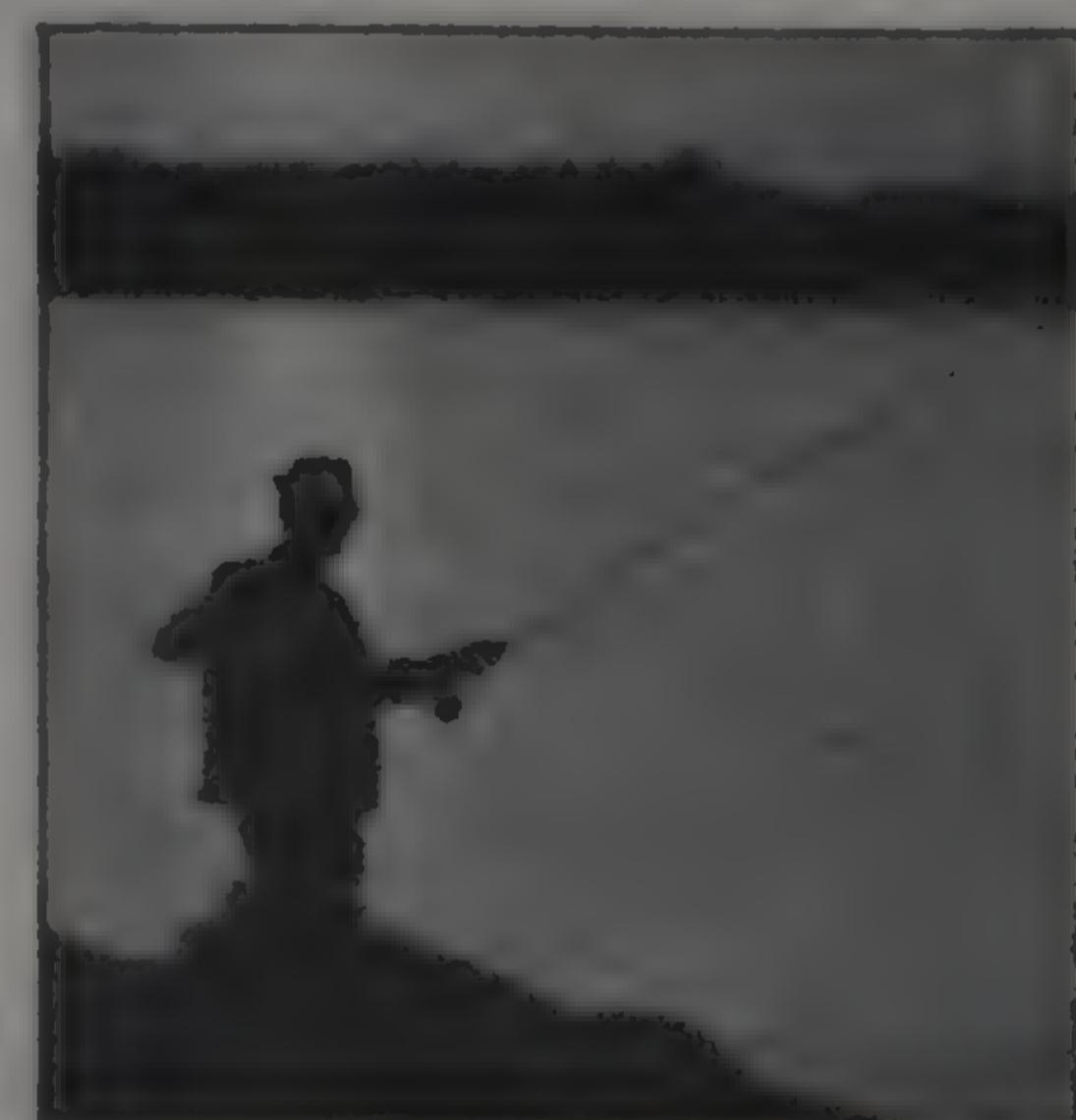
To keep the peace, I promised to adhere but argued that I should be allowed to wet a line once in a while without being in any one's way, and besides, who wouldn't like a piece of fish fresh from the ocean? I made my own preparations quietly making a nice insulated box for my dew worms.

So on a dull Monday morning in the last week of August off we went to Nova Scotia. Once travelling through Quebec City we made our way along the St. Lawrence River to Riviere Du Loup stopping here and there to enjoy the scenery and to visit the craftshops and craftsmen at work. From there we travelled to the border of New Brunswick.

We went along the beautiful St. John River to the border of Nova Scotia. One afternoon we found a cottage close to the border where the ferry leaves for Charlotte Island. The landlady told me that her grandson was fishing off the dock for mackerel. It took me only minutes to convince my travelling companions that fresh mackerel would make a fine supper, so off I went. Sure enough, after a short time we were enjoying the taste of

fresh fish from the ocean. The next morning before it was light I was on my way to the dock again, but had to settle for some fried eggs for breakfast.

We had planned to stay around the New Glasgow area but we couldn't find any accommodation, so we settled in Baddeck, where there is a



museum of Graham Bell, the inventor of the telephone. We remained in Baddeck for a couple of days and some young people invited me to go fishing with them in the nearby bay for trout. Although the trout were jumping all around our boat we did not get a bite. A small Cod fish was all I brought home that night.

Sunday we went to the Presbyterian Church in Baddeck and in the afternoon we explored the area. The next day we drove along the Cabot Trail on Cape Breton Island. We had splendid weather and the scenery was breathtaking. Many small, picturesque fishing villages and boats going in and out of the harbours. In Cheticamp we came across a place for sport

fishing, but by then it was September and to my disappointment business was already closed.

After travelling the beautiful Cabot Trail we drove the Marine Route towards Halifax. About 50 miles east of Halifax we found overnight accommodation in a little harbour, called West Jeddore around 4 p.m. Our cottage was located on the water front of the lovely bay and it took me no time at all to make my way down to the docks, to see if there were any sport fishing boats for deep sea fishing. A couple of young fellows I asked told me that I had to go to Halifax for that type of fishing, but one suggested that I could go with them in the morning and to be at the docks at 4:15 a.m. sharp!

This was all I needed to know, I invited my brother to come along but in the morning he changed his mind because he had not brought any suitable clothes.

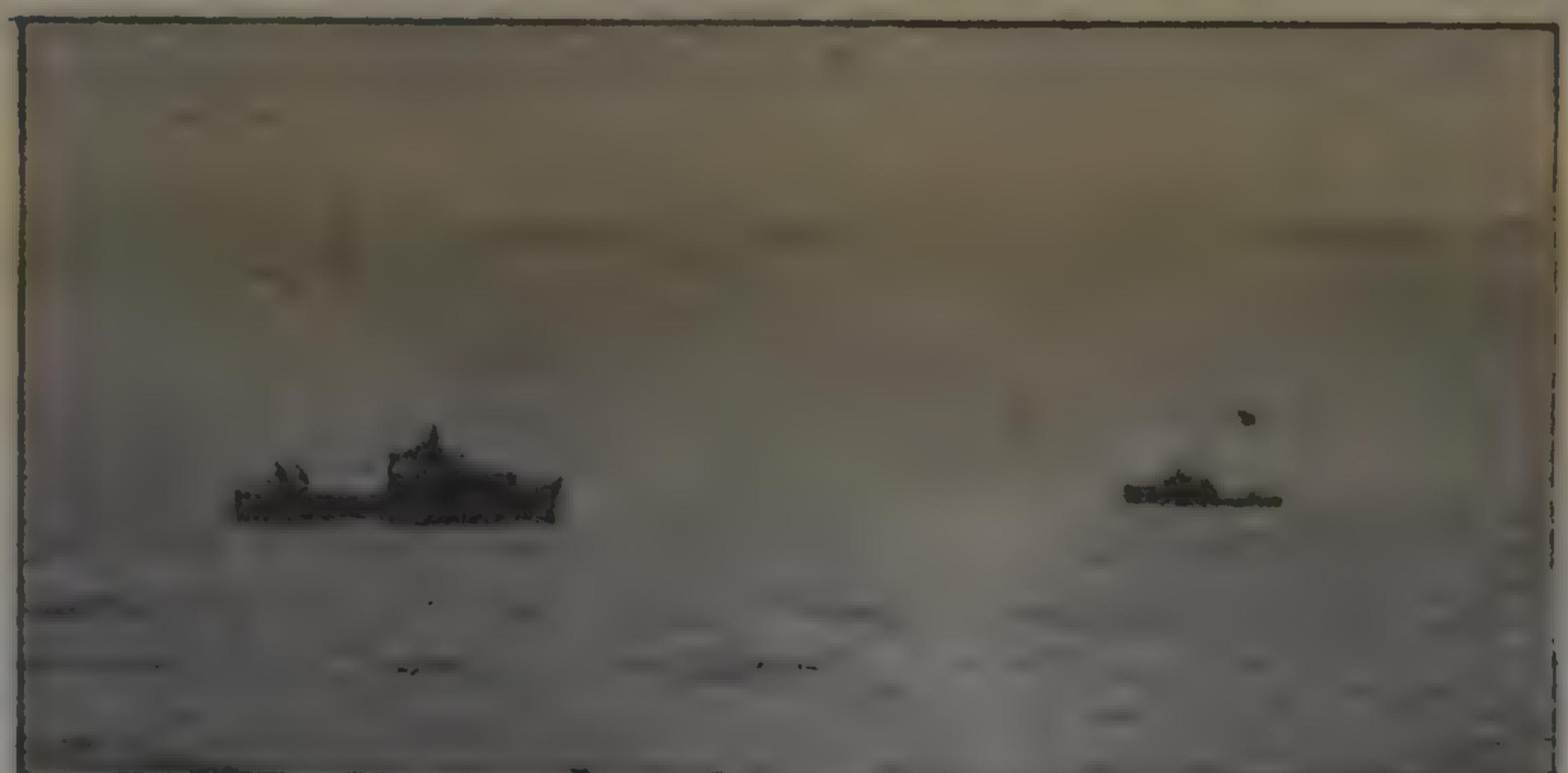
The lonely sound of the engine broke the silent night as we set out to sea. After we were out in the ocean for about an hour the captain slowed up the boat and suggested that we

pull the squid in fast enough." In a short time we had two crates full.

In the meantime the sun came up and the captain was anxious to get out to the fishing grounds. After arriving they set out a line a couple of miles long with side lines and

ginning which was marked with a buoy.

Finally it was my turn to fish. I used very simple tackle and a strong line with a heavy Cod jig. The jig had hardly touched the bottom, when a heavy tug on the line informed me that a fish had attacked



see if we could catch any squid. He explained that he had salted herring for bait, but squid is preferable. He had special tackle to catch squid and "well sir, you just couldn't

baited hooks which they let sink to the bottom of the ocean. I was told to relax until they had finished, otherwise I could foul up their line. When it was out we travelled back to the be-

and was caught on the treble hook. The struggle to bring the fish to the surface began. There must have been millions of fish at the bottom of the ocean and after I fought with the tenth Cod, my arms and hands trembled with weakness.

I mustered enough strength to bring in 5 more Cod and then I was forced to quit. By then it was time to head back to the small harbour. On our way home after the captain handed me the wheel with the words; "See that boat a couple of miles in front of you, keep after him and when we are

Continued on page 13

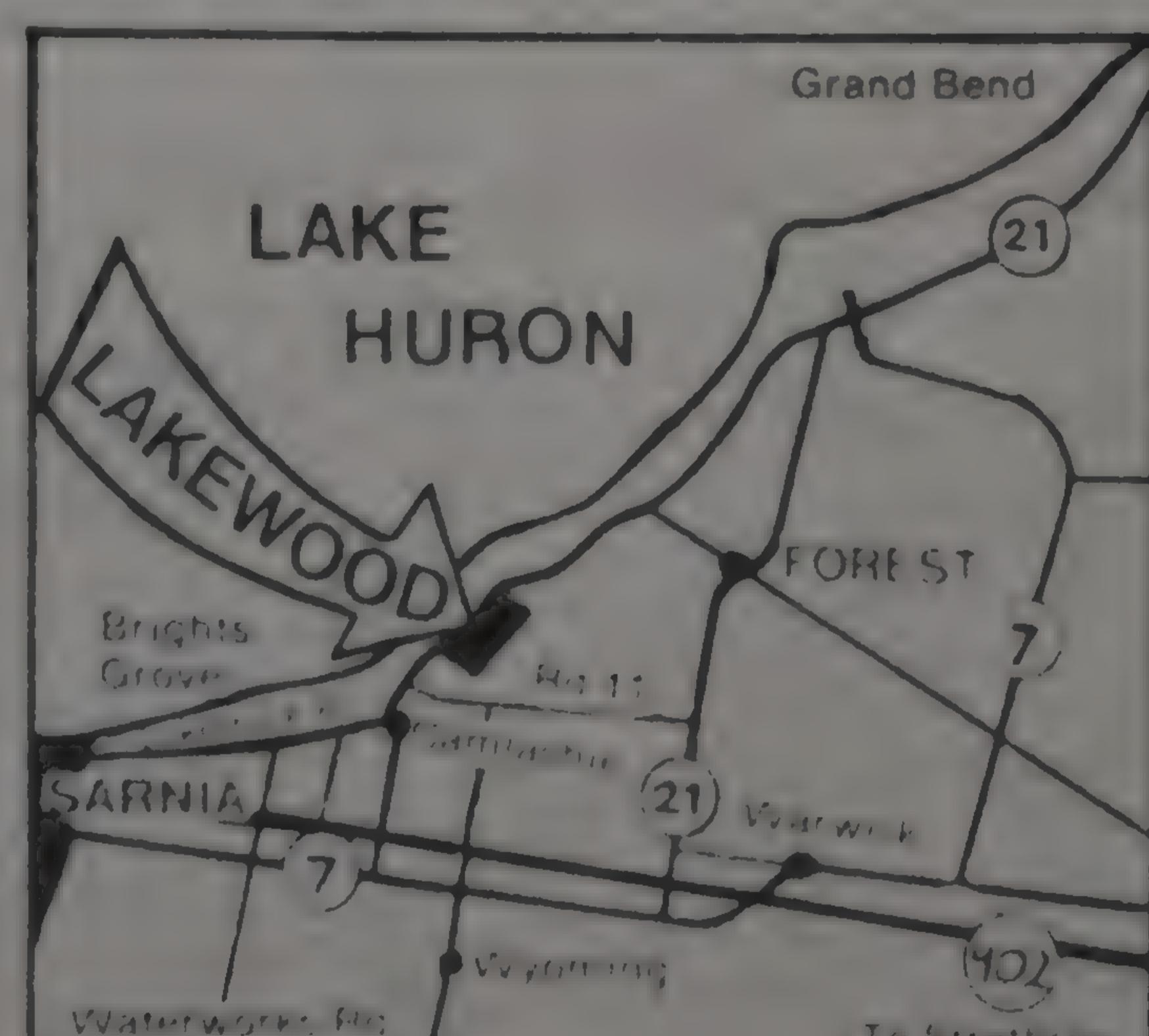
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Campsites

Planning for a safe camping trip

C.C. staff

Summer is here and across Canada tents, trailers and mobile homes are being prepared for a season full of camping fun.

For many, campsites have already been booked and now it's just a matter of counting the days till it's time to go on that much-needed vacation.

But before you get too involved in the count down, it might be worthwhile to sit down and go over your camping plans.

Careful planning is the key to a safe and successful camping trip.

You may already have planned to take extra clothing for cool nights or wet weather, your shopping list may not be missing a single item for those delicious outdoor meals and you may even have remembered to air and repair your tent and sleeping bags, but have you included safety in your plans?

Whether you plan to "rough it" or camp somewhere where there are nearly all the bene-

fits of home, it's a good idea to have a basic first aid camp kit on hand.

The kit should include:

- 6-12 sterile dressing pads
- 1" gauze bandages
- One 1/2" roll of adhesive tape
- Band-aid type bandages
- Tweezers
- Scissors
- Clinical thermometer
- Safety Pins
- Eye wash
- Antiseptic ointment
- Absorbent cotton
- Large jar of petroleum jelly
- ASA tablets (aspirin)
- Suntan lotion
- Rubbing alcohol
- Collapsible drinking cup
- Sodium bicarbonate (baking soda)
- Calamine lotion

Also do not forget a copy of your family medical records, including:

- Blood type
- Allergies
- Record of inoculations and medications.

It's also handy to carry a good compass and map with you and don't forget to bring along waterproof matches.

Your safety for the trip begins with preparing your home. Usually when you go camping your house is left unattended. To guard against burglary or property damage, here are 16 precautions that you can take:

1. Turn off your water supply. If you have ever had to come back to a wet basement that has been flooded from a leak in a hot water tank, you will remember this one.

2. Find the electrical switch that controls your furnace, and turn off the power.

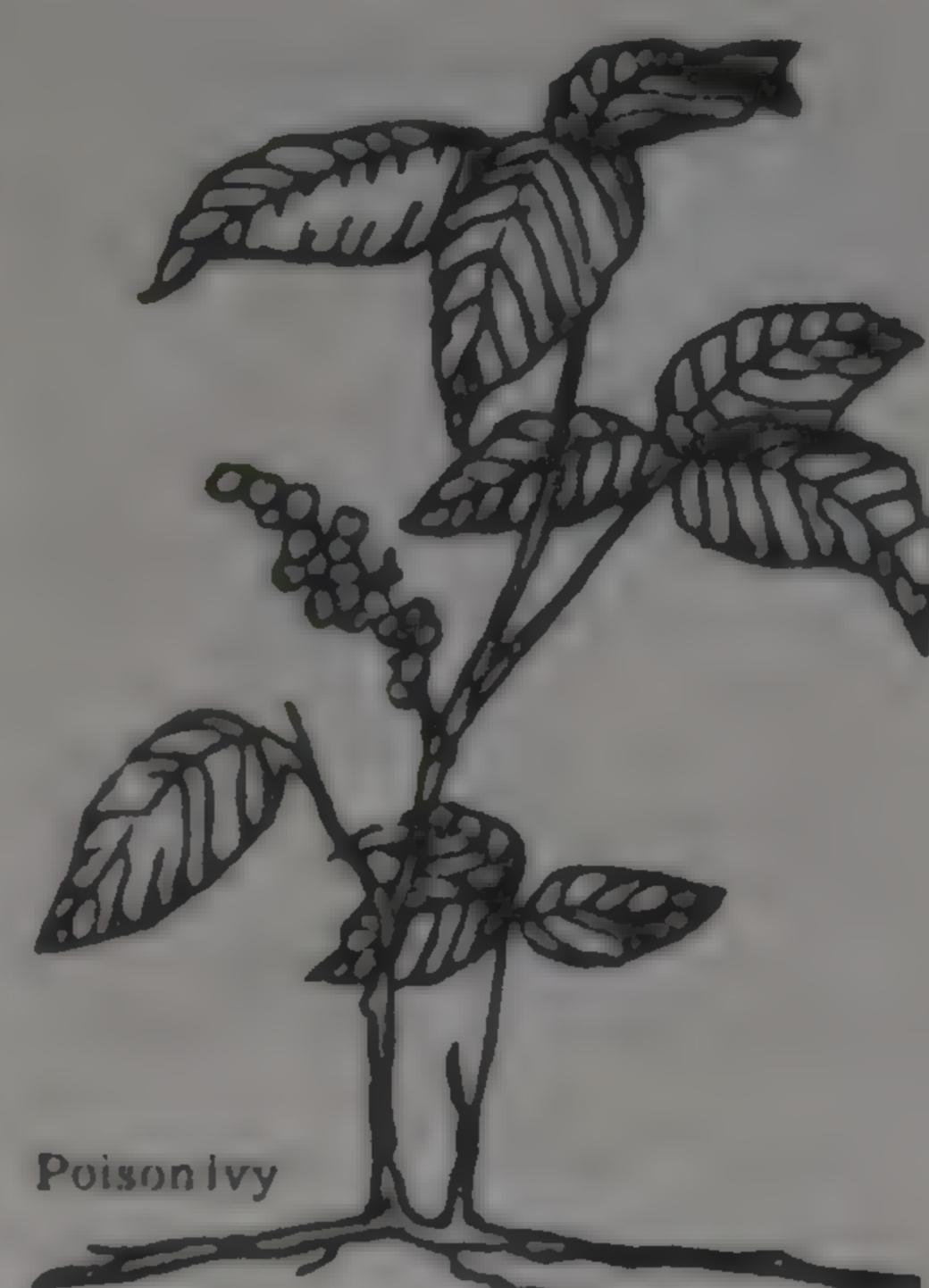
3. Close and lock all the doors and windows.

4. Leave at least one light on in your house.

5. Let the postman know you will be away and have mail held at the post office or have a neighbour pick it up.

6. Remember the other tradesmen as well so that you don't have milk, bread, the daily newspaper, etc. left on your doorstep.

7. Place any valuables that you don't want to lose in a safety deposit box at the bank



including a list of all the items that are too bulky for the box.

8. Arrange for the grass to be cut and hedge trimmed, perhaps by one of the neighbour's children.

9. If you have gas, turn it off at the main entrance box.

10. Put all matches in a glass jar with a tight screw lid or a tin with a pressure fit lid. Mice have been known to gnaw the tips and start fires that have burned houses down.

11. Disconnect your television from the power supply and remove the antenna in

case the ground wire gets broken.

12. If you want, leave a radio playing softly.

13. Go to your local police station and let them know you will be away so they can check on your house.

14. Make sure your oven and range elements are off.

15. Freeze, take, or give away perishable foods in the home or refrigerator.

16. Make sure your insurance for fire and theft is still in force.

With your mind at ease that everything back home is well taken care of, you'll be more relaxed on your trip.

When you get to your site remember to check for poisonous plants, such as poison ivy, and for pieces of glass and other dangerous objects. Also remember to clean up your camping site before you leave and double check that all fires are out.

Common sense is the most important thing in regards to camping safety and with some good planning, you'll have a great time.

1983 is a critical year for Lakewood

C.C. staff

Lakewood Christian Conference and Camping Grounds near Sarnia, Ontario, begins operating this spring in anticipation of an exciting season. The new managers, Michael and Alice Veenema are busy sprucing up the summer's pro-

gram and the picturesque grounds.

Situated on 125 acres on the shores of Lake Huron, the conference grounds provide

many family and group activities including hiking trails, an exercise course, a playground and various programs and guest speakers.

This summer the camp will be sponsoring special theme weekends. There will be a youth weekend featuring the Christian pop group, Remembrance, as well as a Back To God Hour weekend and Labour Day Weekend will feature special presentations by the Canadian Home Bible League.

The camp grounds were purchased more than a decade ago by the young people's societies of the area, to provide a Christian retreat centre. A few years later, under the direction of Classis Chatham, a board of directors was set up and the ownership of the grounds transferred to a membership. Since then many individuals have contributed their time and resources to make Lakewood a successful Christian ministry. Over the years, facilities have been greatly expanded and many people have experienced

unique blessings at the camp-ground.

The project, however, has not been without its disappointments. Recently, Lakewood has encountered financial setbacks. Consequently, 1983 is a critical year for the centre. Prayerful and energetic efforts are under way to give Lakewood Christ-centered, positive direction. The existing grounds and partially completed conference building have great potential.

The conference building was started in 1979, and according to Michael Veenema, could be completed in two years if there is enough funding.

To date there are only the concrete walls and roof completed on the building. Future plans for the park include a swimming pool and further expansion of the family camping facilities, according to Mr. Veenema.

Further possibilities for the



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Rocky Mountain House,
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Fishing adventure
Continued from page 12
close to the harbour, wake me up."

So I sailed the boat while the captain and his helper retired to the stern of the boat for a nap. The weather was beautiful, the sea was like a mirror and it was a day which I will never forget.

As we arrived at the dock, several members of the

captain's family were waiting to see the catch of the day and to help with the cleaning. They cleaned a good meal of cod fish for me which we all enjoyed for supper. After missing a ride on the Blue Nose 2 via Vermont we found our way home. I'm thankful for this wonderful experience, memories will linger for years to come.

Christian camping and church growth

John A. Vissers

Soon parents will be making their annual trek to camp with their children. Some will go simply to drop them off and return later to pick them up, while others will go to participate in family camps. Whatever the case, each summer thousands of children, young people, and adults participate in Christian camps. Day camps, residential camps, travel camps, canoe camps, wilderness camps, leadership camps, music camps, and camps for the disadvantaged are only some of the programs offered.

But what, if anything, does Christian camping have to do with church growth? Is not the church's concern for growth distantly removed from camping? Not at all! Perhaps part of our emphasis on church growth ought to be the recognition and integration of agencies for education and outreach already available in the church. Camping is one of these.

Camping means, "a sustained experience which provides a creative, recreational, and

educational opportunity in group living in the out-of-doors. It uses trained leadership and the resources of natural surroundings to contribute to each camper's mental, physical, social, and spiritual growth." As such, organized camping has grown during the past years.

North American statistics generally indicate a rise in the number of camps — private, religious, and agency — and in the attendance at camps. The Christian church has an obvious opportunity to participate in this growing camping movement.

But if many other organizations provide excellent camping opportunities, why should the church bother? Because church camping is unique!

Unique camping

A church camp is not simply a camp that does everything other camps do, plus Bible study. It is an intentional Christian community where the people, activities, and atmosphere are all directed to the glory of God. It is a place to grow.

The church is involved in

camping because it is a ministry. The objectives of various other types of camps might include opportunities for personal growth, enjoyment and appreciation of the out-of-doors, learning responsible community living, and the development of personal skills. All of these goals may be included in those for church camps as well, but the uniqueness of Christian camping is that its main objective is that of helping people come to know the redeeming love of God in Jesus Christ.

Christian education and evangelism are the focus of Christian camping. It is person-centred and community oriented, part of the total effort to help people mature in Christ in every area of life — mental, social, physical, emotional, and spiritual.

Quality vs. quantity

If camping continues to be popular in Canada, and if church camping can, in a special way, help fulfill the objectives of the church, it follows then that Christian camping can contribute to

church growth. We have heard and read much concerning the "quality vs. quantity" arguments on church growth. Let me suggest that camping within the church provides a model free from such a dichotomy. Both objectives must be part of any effective camping program; both are integral to its success; both must be true.

We need campers directed by quality leadership in quality programs on quality

camp-sites. Church camping, to survive, must be concerned for outreach (growth in numbers) and education (growth in quality) within a Christian context.

Camp is not just for children and it's not just something we do because it's fun (although it is). We must be committed to camping as a ministry — a unique ministry of outreach and Christian education.

This article first appeared in the Presbyterian Record, June 1981.

Hosting your way

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CHATHAM: Bed and breakfast for a family of four. Let us know when you're coming. Cees and Audrey de Voogd, 39 St. Anthony St., Chatham, ON N7M 3X9.

CHESTERVILLE: Come and enjoy country hospitality on a dairy farm 30 miles south of Ottawa or 15 minutes north of 401 just off highway 31; bed and breakfast for a family any size for \$6.00 per person, or pitch your tent. Marge and Ralph Norg, R.R.#3, Chesterville, ON K0C 1H0; phone: (613) 448-3218.

COBOURG: The Women's Guild of the Cobourg Christian School Society, offers overnight, weekend, or week-lodging, in its beautiful town and country. For a reasonable pay toward the Christian School, you may enjoy anyone of these services offered: bed & breakfast \$8 per person, children up to 14 years old \$4; weekend stay \$16 per person, children up to 14 years old \$8; week holiday on farm for child \$50; week holiday in town near Lake Ontario for child \$50. For more information, please call or write: Margaret Hyma, 232 Water St., Cobourg, ON K9A 1R4; phone: (416) 372-7661.

DUNNINVILLE: Bed and breakfast for up to 4 people; \$6 per person; contact early if possible. Jo and Anne Vanderveen, 209 Main St., W., Dunnville, ON N1A 1W2; phone: (416) 774-3655.

LONDON: Bed and breakfast for up to 3 people at \$5.00 each. Bert and Trudy Ferwerda, 243 Tremont Rd., London, ON N5V 1C3; phone: (519) 451-0878.

PORT PERRY: Bed and breakfast for up to 4 people; also crib available; reasonable rates; also room to pitch a tent; please give about 2 days' notice. Carel and Irene Geleyse, R.R.#2, Port Perry, ON L0B 1N0; phone: (416) 985-3402.

ST. CATHARINES: Bed and breakfast for up to 5 people at \$5.00 each. Pete and Ann Hoogendam, 420 Geneva St., St. Catharines, ON L2N 2H1; phone: (416) 934-0189.

Western provinces

CALGARY, ALTA.: Bed and breakfast for up to 4 people. Hank and Willamina Verhoeff, 40 Granada Dr., S.W., Calgary, AB T3E 4K6; phone: (403) 242-3761.

EDMONTON, ALTA.: Bed and breakfast for up to 4 people at \$3.00 each. Klaas and Joanne Vanderveen, 10911 - 146 St., Edmonton, AB T5N 3A8; phone: (403) 454-4689.

ABBOTSFORD, BC: Bed and breakfast for up to 4 people, (more if with sleeping bags); \$5. each; also room for your tent; after June 10 please. Gerald and Helen Bosch, 2066 McMillan Rd., Abbotsford, BC V2S 4Y2; phone: (604) 859-9711.

FRASER VALLEY, BC: We would like to welcome you as our guests; available are 2 double beds and more room for those with sleeping bags; \$5.00 per person, proceeds to C.R.W.R.C.; also tent, trailer or motorhome welcome. Popke and Jenny Veenbaas, 536 Arnold Rd., R.R.#2, Abbotsford, BC V2S 4N2; phone: (604) 853-8421.

SALMON ARM, BC: Available: foam mattresses and blankets for 2; more room (up to 6) for those with sleeping bags. Suggested cost: \$8.00 per adult; \$5.00 per child, bed and breakfast. Please let us know when you'll be coming. John and Joanne Luymes, 51 1st St., S.E. (1/2 block from Trans Canada), Salmon Arm, BC; phone: (804) 832-8414.

GRAND RAPIDS, MICH.: Bed and breakfast, Grand Rapids, Mich. area; about 20 miles from Calvin College and Pine Rest Hospital. Call evenings: 1 (616) 765-5194.

Camp Ke-Mon-Oya

What is Christian Camping?

- ★ Camping is having fun in the out-of-doors.
- ★ Camping is learning to appreciate plant and animal life, as we find it in the great out-of-doors.
- ★ Camping is learning about our responsibilities in God's creation.
- ★ Camping is enjoyment in acquiring skills such as swimming, canoeing, sailing, camp crafts, etc.
- ★ Camping is a time of sharing, caring, relating to others in a meaningful way, making new friends.
- ★ Camping is a time of relaxation, just listening to the sounds of nature.
- ★ Camping is an experience of growing up and maturing physically, mentally, socially and spiritually.
- ★ Camping is camp fires, sing-songs, an expression of joy.
- ★ Camping at KE-MON-OYA is just that! Staff and campers are united in giving thanks and praise to God the Father Who has made all this possible.

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 Session 2: July 18 - July 30
 Session 3: Aug. 1 - Aug. 13
 Session 4: Aug. 15 - Aug. 27

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Tel. No.: _____

Application Form(s) for my son(s), ages _____

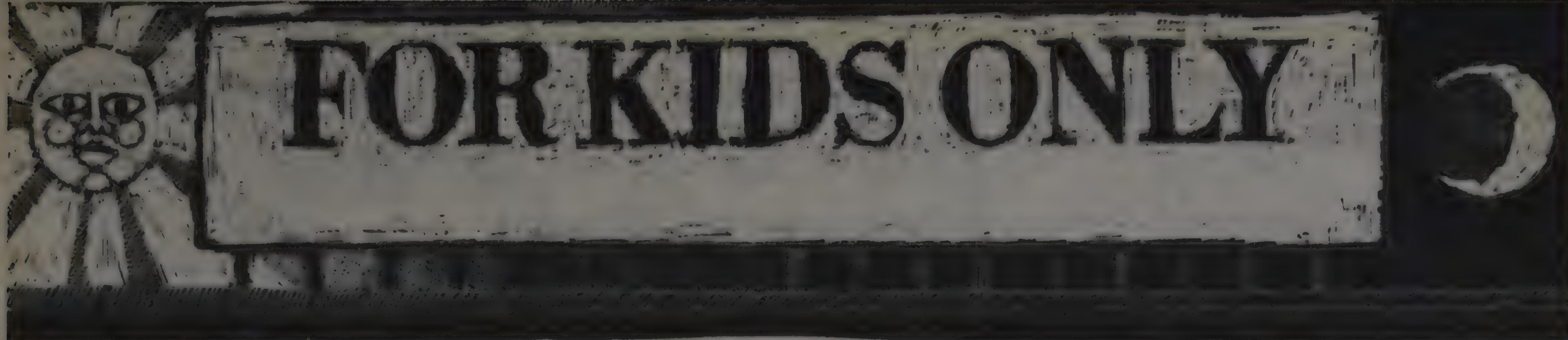
daughter(s), ages _____

Require further information regarding the following: _____

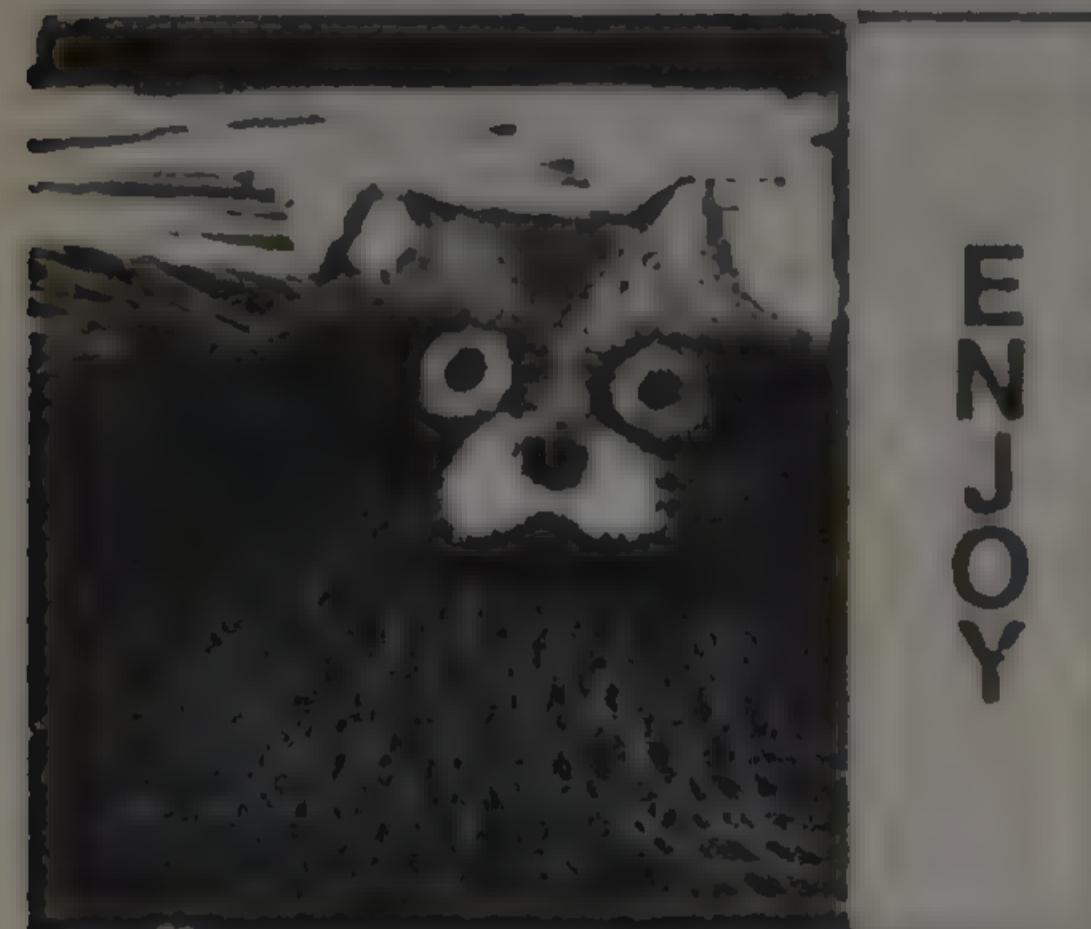
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Tel: (416) 294-8918

Bill & Sharon Leniers



Artist: Sylvan Payne



And the kingdom of heaven is like a boy...

When all had actually been said, there was really only one thing he could do well. But that one thing he did with a devotion and distinction that we can all take example of. He could blow bubbles. Not ordinary bubbles, but great, big, huge, vivid bubbles or small, delicate, exquisite bubbles.

He stood on the porch every morning. God had limited his abilities, but the one ability he had was unlimited in creativity and beauty. His coat was unbuttoned, his fingernails dirty, but his eyes shone as he, with easy pleasure, blew up vermillion, ochre and orange bubbles.

They drifted on the morning breeze past houses, over gardens, through schoolyards and higher than steeples. And

A parable

it was so, that wherever they went they caused great pleasure and warmth in just the seeing of them. People laughed more; they seemed to quietly reflect and pause as the bubbles bounded by or melted into a sunbeam.

For this reason the boy was tolerated. They realized he was different - much different from what they were themselves. But he brought them pleasure, and they allowed his old, unwashed shirt and the idiot grin on his face. They tolerated his ripped pockets and uncombed hair. They let him be, because of the pleasure he brought them in his own strange way.

And they, they thought his talent was theirs. They felt they owned his gift and more often than not, separated the iridescent shine of the bubbles

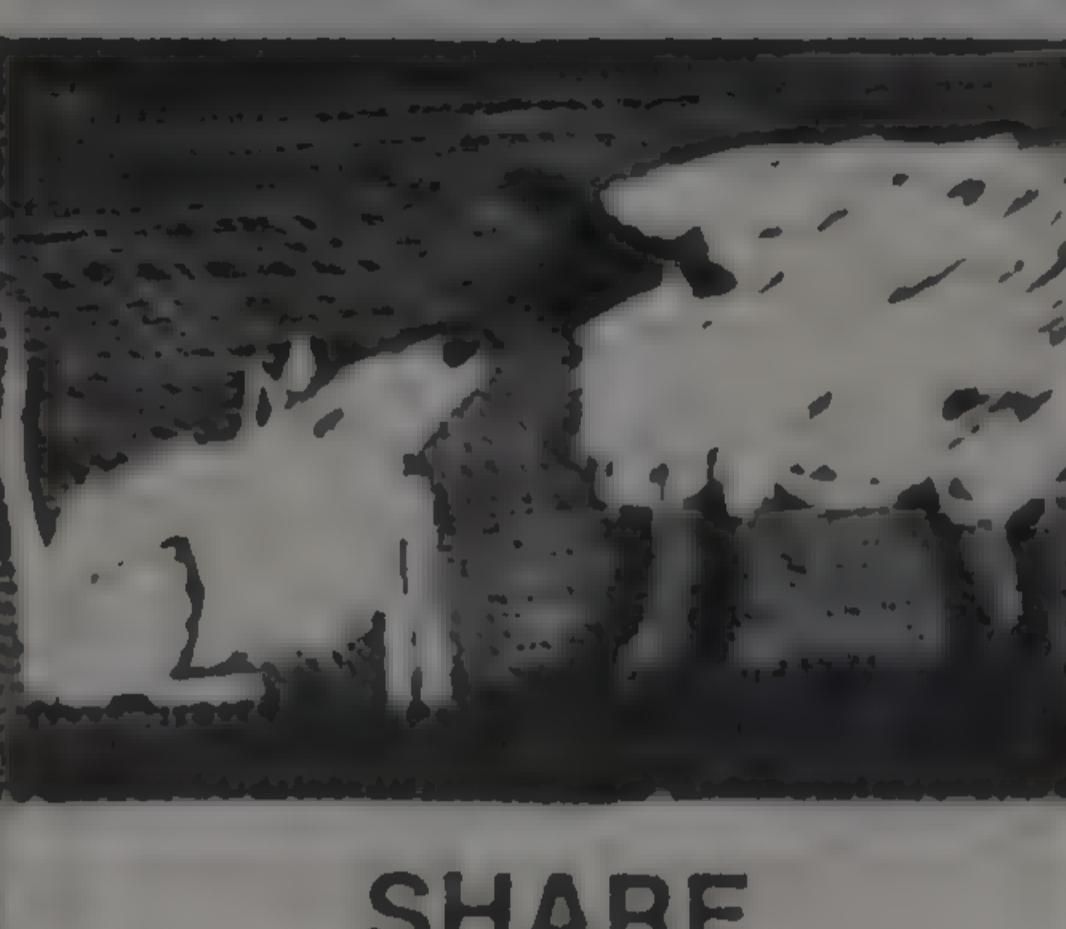
from the dirt-stained, childish hand that held the pipe. Alas, 'some are wise and some are otherwise.'

He broke his pipe one day and seemed to have nothing left. There was no one who thought to buy him a new one. Now when he stood on the porch and pursed his lips as if blowing imaginary bubbles, people laughed, and unkindly at that. He could not understand and they could not see beyond what he had given to them for a while. That being gone, they quickly forgot and considered him dead.

And when a cow is dry, do we forget the milk she has given?

And when God withholds His hand, for whatever purpose He has in Infinite mind, how do we consider Him?

C. Farenhorst Praamsma



SHARE

Selling lemonade

You need:

A table
A chair for each helper
A muffin tin for money
A sign advertising lemonade with prices
Lemonade (or Kool-aid)
Cookies (if you want)
Disposable cups
Helpers walking around telling people there is lemonade
Garbage bag
Pitcher
Ice cubes

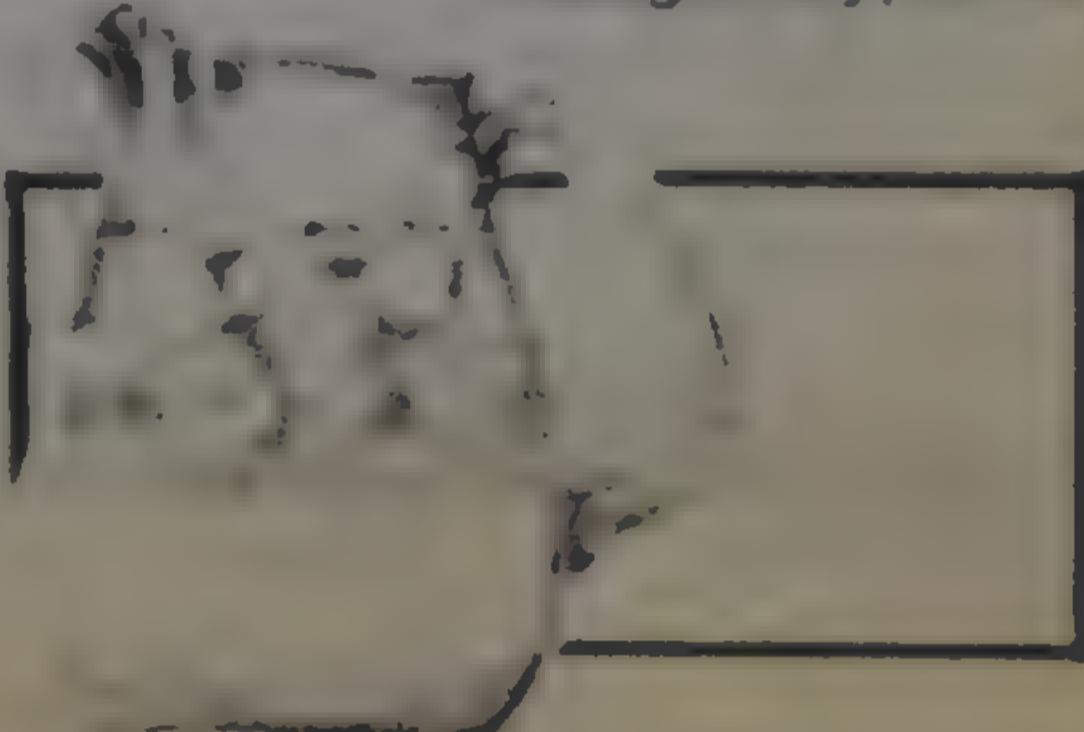
Last summer we had a lemonade stand. My brother and I served the lemonade and took care of the money. The neighbour boys told others about our lemonade stand and went around with the sign. They were also our best customers. We also bought our own lemonade. The man across the road bought two, and a teenager bought two (one for himself and one for his girlfriend). My mom and dad bought one each.

Profit:

All together, we made five dollars. We used the money to buy more lemonade for another stand, but you could give the money to your favourite charity (CRWRC, to fight cancer, or MS, or other diseases).

It's a cool thing to do on a hot summer day.

David VanderWeele, 6
Orange City, Iowa



It's a Fact

Metamorphosis: The series of changes that certain animals go through as they change from an immature form to adult. met a mōr fa sis

Flashes in the night

John Nieboer

It was a muggy June evening. The ball game had been lost to the darkness. While the children waited for Mother's second "Come in kids!", they collapsed on the lawn and gazed skyward. Perhaps they would see a falling star. Suddenly one whispered, "Hey, a space ship just cruised above me, all lit up!"

"Come on; that was no space ship. That was a firefly. See! There he is again, right above me, and there's another, down in the grass. Let's ask Mom if we can have some jars. We'll catch some and make ourselves some lanterns." The boy was right. Fireflies were cruising all around them and making firefly lanterns wasn't such a dumb idea. People in the tropics frequently do just that.

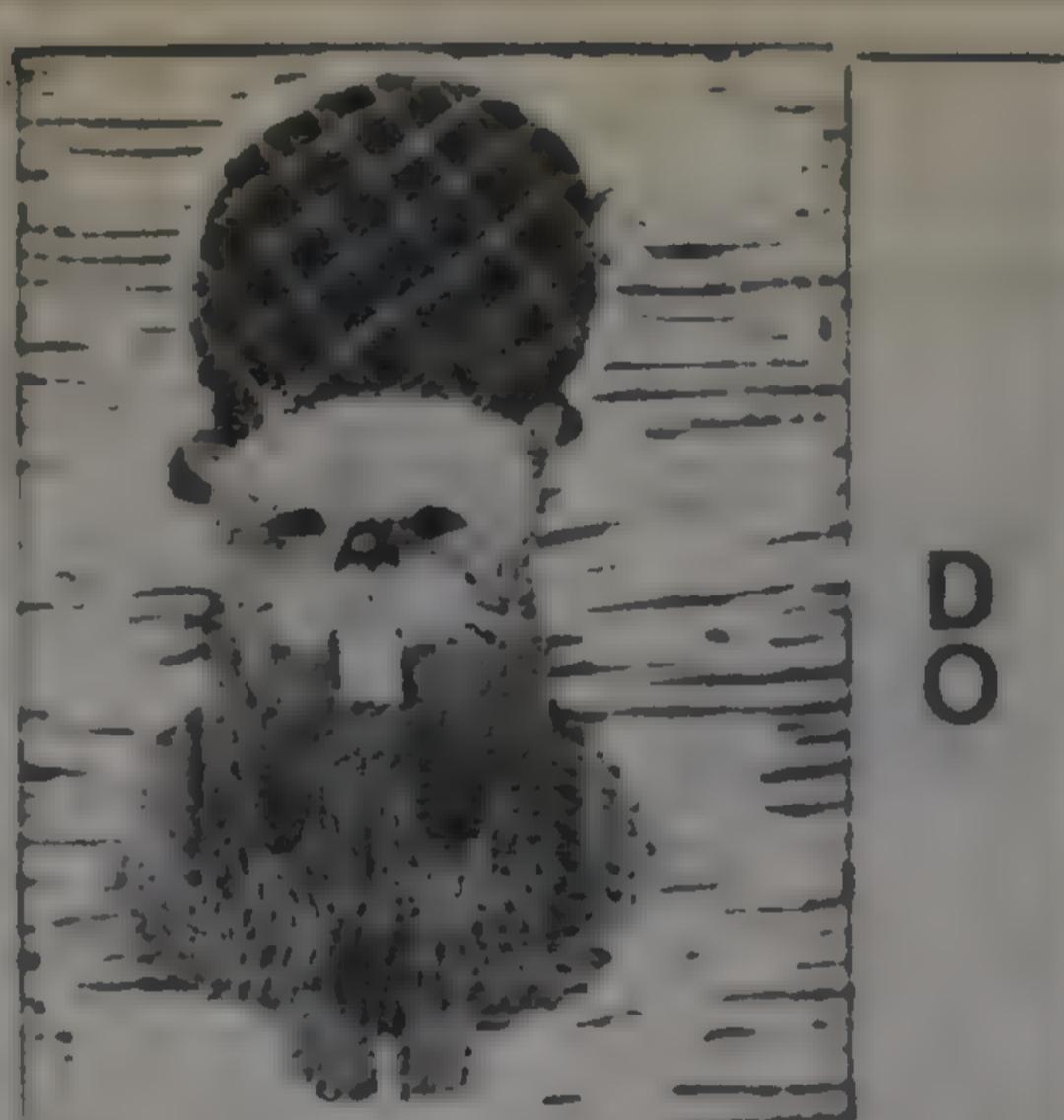
Actually, it was Flash, the firefly with the marvellous ability to glow in the dark, who was flying over the boys' heads. E.T. had nothing over on him. He could light up his finger and his heart, but Flash could light up almost his entire body. Two substances reacting to each other in the presence of oxygen cause his abdomen to glow. This happens when he is excited or when he is under stress. If a spider would catch Flash he would send out an S.O.S. in alarm. Generally though, he sends out his signals to find a mate.

Fern, the lady firefly, waits on the ground, scanning the skies. Flash cruises along about a metre or two above the ground, swooping up and down, sending out frequent intermittent signals. When Fern sees a blip in the air she sends an answering blink not quite as bright as that of Flash. They keep signalling until they find each other in the dark.

There are many kinds of fireflies and they all use different signals to attract their mates, but Fern's recognition of Flash's signal is as easy and certain as it is for a robin to listen for and recognize her mate's song.

After mating has been completed Fern will lay her eggs, one at a time, in the soft moist earth. Each of them will already glow a bit.

In about four weeks each egg will break open and out will come what looks like a tiny worm. It too will glow slightly. Hungry feeding on slugs, snails and cutworms, the little worm will gradually increase in size. For two years it will live its life as a firefly larva, spending its winters underground. During its second summer it builds around itself a small mud house, where the wonderful miracle of metamorphosis is completed. One warm June evening the mud house cracks open and Flash Jr. steps out in the world ready to begin his spectacular two week career.



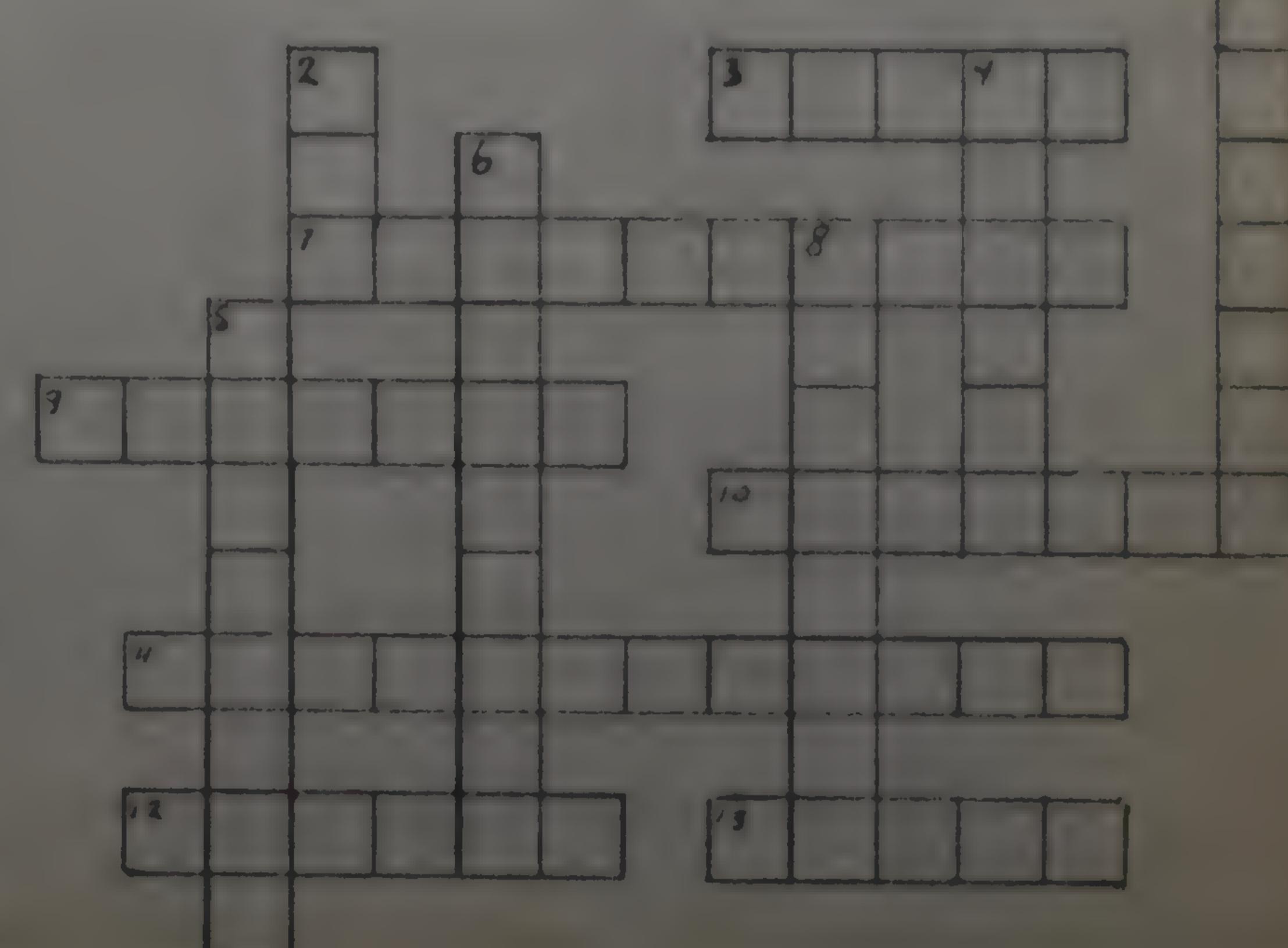
Canadian Government puzzle

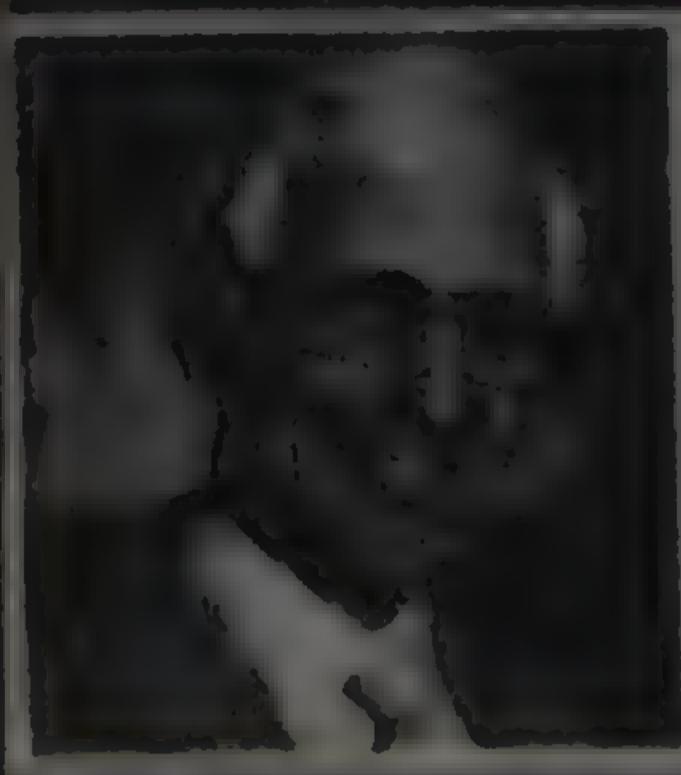
ACROSS

- _____ of Commons: meeting place of MPs
- the national law-making body
- name of Canada's prime minister
- present party in power
- party in opposition (part of name)
- discussion in the house
- Minister: head of government

DOWN

- level of government in Ottawa
- Initials of one of the national parties
- upper house
- name of leader of the opposition
- name of leader of the N.D.P.
- member of the cabinet





William R. Rang

Skylights

Forgiven?

When we visited an older couple of our church the other evening, our host told us about his experiences as a small boy.

One day, he said, the teacher asked the class the question, "Are there any sins that God does not see?" I'm sure that the teacher expected the students to shake their heads. No, there are no sins that God does not see. Yet a little boy raised his hand and after the teacher had given him permission to speak, he said, "There are sins that God does not see: those washed in the blood of Christ."

What a lovely answer! When I heard our host tell this story, I saw a slight quiver on his lip and I knew that he and I felt the same way.

But why is it that so many adults and children aren't sure that their sins have been forgiven? Is Christ's blood insufficient? Is it so exclusive that it does not cover the sins of those who desire forgiveness so desperately? Why is it that there are many others who will never lose a night's sleep over forgiveness simply because they never worry about their lives before God?

I'll go one step further. Why is it that so many people fail to realize that the washing in Christ's blood also creates the 'loathing of our sins' and that forgiveness also seeks to cover us with a kind of Scotchguard that seeks to repel dirt? Have we really been forgiven when we tumble so easily and so resistance-less into identically the same sin that we have asked forgiveness for?

I hope and pray that in our families and in our schools we are now going to begin a new era, that of developing a devotional life as parents, teachers, and youngsters. For too long we have talked philosophy and for too long we have specialized in head-knowledge. We must now begin to pay attention to genuine New Testament piety. Before it is too late. Yes, before it is too late.

Humility, compassion, love, understanding, patience, purity, and self-control are not terms of the bygone era of the apostle Paul.

Oh yes, once we live that life of genuine piety, the whole question of forgiveness becomes easier to answer.

No wonder, for then we are close to the bosom of Christ.



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How the devil offered his services to Noah

One of our readers, who wants to remain anonymous for good reasons (her husband is an alcoholic) wrote a very helpful letter in response to our feature on Alcoholics Anonymous (May 13). We thought it best to print her letter as an article, in the hope that it will serve other readers.

May I add some more information regarding the small article about AL-ANON, which appeared in your May 13th Issue? This organization is so worthwhile that it merits a clearer picture about its program.

I would like to start by recalling an old Jewish legend. Noah was planting a vineyard after the flood while the devil came along, offering him his service. Noah, not recognizing the devil, gladly accepted his offer. Right away the devil went to work and to Noah's astonishment the devil killed a lamb and poured its blood on the soil in which Noah was planting. Next the devil killed a lion and also let its blood drain into the soil. He repeated the same procedure with the blood of a monkey and at last with that of a pig.

Utterly dumbfounded Noah asked the devil what he had been doing.

"The grapes will do their work now," the devil answered with satisfaction. It's like this," he explained with a sly gleam in his eyes: "When someone drinks one cup of these fermented grapes later on, that person will be as meek as a lamb, but after his second drink he believes himself to be a brave lion, strong and powerful in his kingdom. Yet when he has gulped his third drink down, he resembles a monkey, acting silly and unreasonably, while he himself is convinced that he is the most humorous and entertaining person around. However, after his fourth drink, he is just like a swine, wallowing in his own dirt and muck and disgracing himself and others."

Those who are or have been living with an alcoholic in their family, will agree that this description is quite accurate and that the devil did his work well.

It is said that alcoholism is a disease and indeed it is, but it is a self-inflicted disease.

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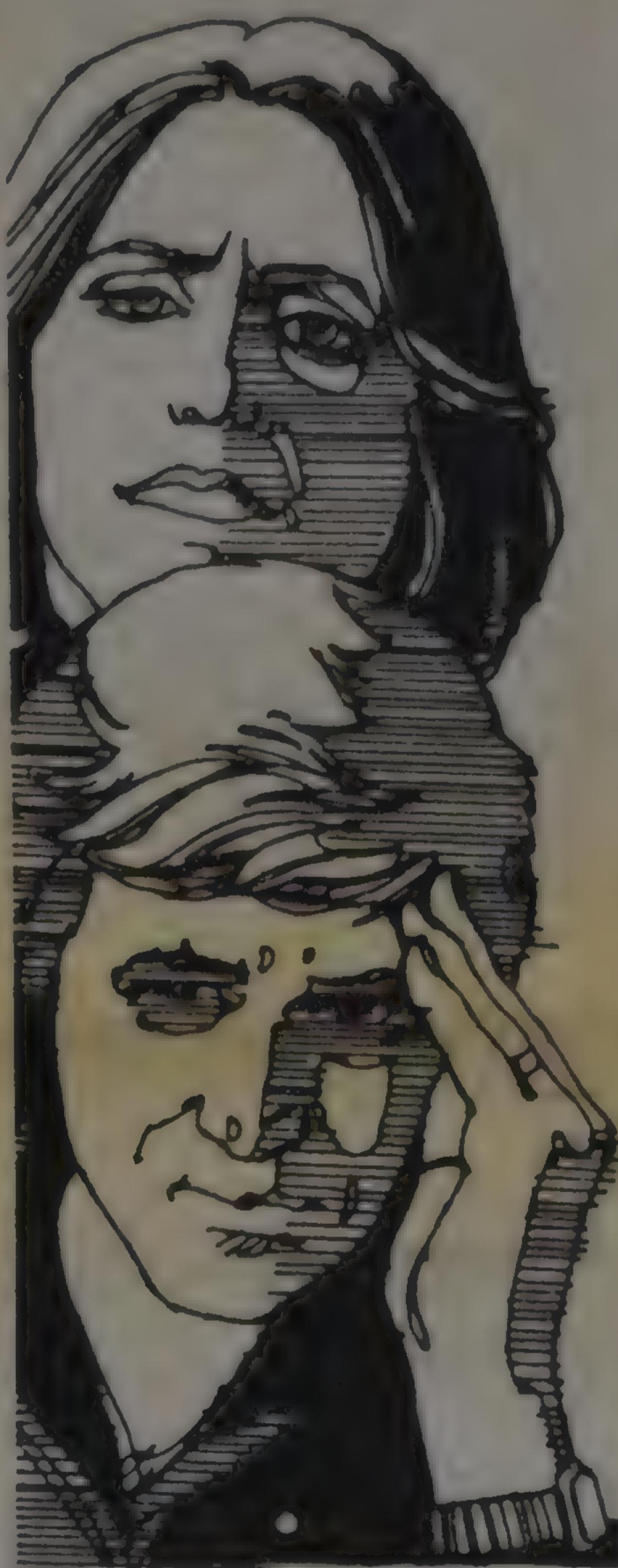
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Holland

Christian Homes

7900 McLaughlin Rd. S.
R.R. #10, Brampton, Ontario
L6V 8N2
Tel. (416) 459-3334

which not only torments the sick person himself (or herself), but every member of his family. And because the disease is self-inflicted, nobody can help such a person, unless he or she



It's difficult to understand an alcoholic mare

is willing to admit that he is addicted and is anxious to go for help.

Many new AL-ANON members come to the meetings in the hope that the AL-ANON program will give them the tools for "getting the alcoholic sober." But this is not what the program is aimed at. It can't. Nobody can change another person, and certainly not a person whose mind is poisoned by alcohol. The first of the twelve steps - all borrowed from Alcoholics Anonymous - states it very clearly: We admit that we are powerless over alcohol and that our lives have become unmanageable.

It is one of the most difficult steps to accept. In each person lives the tendency to want to change others and especially in an alcoholic home situation we may try to manipulate the alcoholic in various ways to make him stop drinking. But whatever we try, it is to no avail. AL-ANON teaches us that nobody can change somebody else. Only God can. The only person we can learn to change is ourselves, with the help from God.

Evelyn Christensen's book "Lord Change Me!" is very helpful for everyone to read, for we all are sinful and have a lot of changing to do. Who are we, who often don't know our real self, to believe that we can completely understand and change someone else?

How then could we ever understand our alcoholic mate, explain his often irrational behaviour, quick changing moods, abusive words or actions and his compulsive urge to hurt and damage? Who are we that we can know what is going on in his sick mind or how could we ever fathom the depth of his misery and suffering? Only God, who made us, is able to do that; he knows our innermost thoughts (Ps. 139).

When we are able to accept this first step, we are ready to move on to the following ones, all dealing with how we can with the help of God, learn to change our own attitudes and improve our own, often also erratic behaviour. We learn to make a fearless moral inventory of ourselves, admit our shortcomings, ask for forgiveness to God and make amends wherever possible.

We also realize again that we have a birthright to respect and dignity and that it is possible to detach ourselves from alcohol, but not from the alcoholic, and to find serenity amidst a sea of frustrations and confusions. We pray for courage to make decisions, which only we can make and carry out. No AL-ANON member will ever advise another one what to do when a situation becomes intolerable and too damaging. In fact it is a "taboo" to discuss the alcoholic in the group or to make a meeting a pity party for some members who had an especially tough time.

The AL-ANON program is not an easy one which you can master in a few weeks or months. It is a daily struggle, but slowly and with much stumbling and failures, and by faithfully adhering to the twelve steps or guidelines, we no longer walk down the road of desolation and hopelessness, but start travelling the path leading to peace and serenity, in whatever way that may be.

Knowing our own shortcomings, we learn to see the alcoholic in a different light. He, too, is a child of God, with an enormous burden to bear, which he tries to camouflage or deny, but nevertheless is ridden with guilt feelings and hurts. More than anything else he has to know that God is a loving God, a healing God and a forgiving God, who can help him. And we let him know this by still loving him and showing him our compassion and never ceasing to pray for him, who is afflicted with this awful, destructive, sinful disease of alcoholism.

An AL-ANON member



They shaped our lives

#29



A place to belong — 3

In the Dutch communities another phenomenon happened. Fellow immigrants, especially if they went to the same church, gradually were treated like *familie*. *Familie* (the second syllable has all the emphasis and sounds like a long drawn out ee) is the Dutch word for extended family. This includes everyone who is related: uncles, aunts, grandparents, cousins, in-laws, nephews and nieces. With an ocean separating immigrants from their Dutch *familie* they began to treat fellow immigrants as close relatives.

They became confidants, their opinions about family and financial matters was valued. They were invited to family birthday parties and weddings. They would stand by a family when there was illness, unemployment and grief.

Slowly, new immigrants would become an integral part of a new com-

munity. The hurt of separation from people an ocean away would linger for some time, but gradually the life of a new community, with its own set of joys and challenges, would become most important. It is unthinkable to look at the churches (and later, the social clubs) formed by Dutch-Canadians without insights about these new loyalties.

Some Dutch-Canadian communities, at least for some time, developed cliques. If several relatives would move to the same location, or if former inhabitants of one Dutch town would settle in one area, the temptation was there to exclude others from the inner circle. Even if this wasn't done intentionally a person coming from another part of The Netherlands might easily find him or herself an outsider.

Some congregations of the Christian Reformed Church, for instance, became

known as *Fries* (Jarvis), *Drents* (Drayton) or even more localized *Andijker* (Houston). If in these places only one dialect or language would be spoken, a new arrival who didn't understand the strange prevalent "strange tongue" would feel very much out of place.

One family from Drente coming to a worship service in Jarvis thought the immigrants there had miraculously adapted their ways to their new homeland. They thought everyone spoke English, until it was pointed out it was really Frisian that was spoken.

But compared to the Dutch settlements in the United States that were often transported 'kolonies' and would reflect their old-country regional differences for a half century or more, the settlements in Canada were integrated rapidly.

With a few exceptions most Dutch-Canadian settlements were not isolated for long. Post-World War II Christian Reformed Churches were established at such a fast rate in Canada's heartland and western provinces that contact between congregations became the rule rather than the exception. Immigrant children began to date those of other settlements. Job opportunities forced families to move. Higher education helped bring young adults from the stronger, larger rural communities to the cities. Each congregation became a miniature 'melting pot' not only of Dutch people with different denominational backgrounds, but also with regional differences that were often very pronounced.

But more about that later.

Next: A Real Mixture

"Guides to Nurture"

Mothering III

Earlier we have stated that the first few years of an infant's life decide much about the personality of that infant in later years. We now wish to pursue that a little further.

William R. Rang

Social attachment

A close relationship between the mother and her baby provides the security necessary for the child not only to explore and appreciate his environment, but also to form the basis for interpersonal relationships in later years. An interesting study by Bowlby (1969) shows that failure to form an attachment to one or more persons (parents) in the early years can be related to an inability to develop close personal relationships in adulthood.

Attachment to the mother (seeking to remain near her and crying when separated) reaches a peak at about age two. Thereafter the child becomes more willing to detach himself from the mother, and by about age three he is sufficiently secure to be able to play with other children or to relate to other adults in his mother's absence.

It has been established that all babies become attached to the mother by the time they are one year old, but there is a vast difference in the quality of the attachment. This quality depends, as also Waterink has observed, on the mother's kind of responsiveness to her child's needs.

Contact with mother

In the year 1973 some studies were done (Ainsworth, Stayton) in order to establish the kinds of responses infants demonstrated to their mothers. After having been separated from their children for a while, mothers returned to the rooms where the little ones were playing. Almost all the babies (one-year olds) had been uneasy during their mothers' absence and more than half of them sought interaction with them upon their return. Yet some ignored their mothers.

These were babies who were less secure also at home. They cried more often, would cry to be picked up and then squirm angrily to get down.

As a result of these experiments psychologists speak of *secure attachment* and *anxious attachment*. The behaviour shown by anxiously attached babies upon reunion with their mothers is thought to be a defence against a mother who cannot be depended upon. Thus, anxious attachment is associated with unresponsive or insensitive mothering. These are mothers who cuddle their infants when they (the mothers) like it, but who ignore the cries when the babies want to be cuddled. This type of responding creates insecure

children. Teachers of kindergarten and first grade can often recognize easily which of their little students have suffered from insensitive mothering, for the scars of it remain for a long time, sometimes for life. Even when in grade eight the youngster who has been cuddled responsively responds differently to his environment from one who was subjected to insensitive mothering.

Children are

In Biblical times parents looked upon the birth of a child as a sign of God's favour, not just a blessing (Gen. 4:1). Even in the O.T. children were considered of value just because they were children (see Psalm 127:3). What has happened to the human race? In our present situation children are not in the first place valued for what they are, but for what they could be or for what they should be in the future. Much of our educational system is directed to the "should be" (remedial this and remedial that) and towards the future. A potential child is considered of greater value than one of more limited talents.

This un-Christian view of the child has unfortunately taken a hold of many of our parents and educators as well. Johnny'd better do well in school. If not, there will be added pressure at home and pressures by the remedial folks to 'improve' him. There will be pressure by his teacher because people want passing grades for their

children and Johnny must pass to the next grade.

Johnny may not 'fail', for that does not only reflect on him, but on mom and dad as well.

Mother, let your child be now what the Lord wants him to be now: a loving child. Let him love Jesus in the first place. Foster that love. After all, they were children who sang "Hosanna" while their parents hadn't discovered yet who Jesus really was!

Prayer

Mother is the most influential person in the life of the baby, yet she continues to be very prominent in the life of a child no matter what age he may be. Mary stood near the cross when our Lord was crucified and the Scriptures give us numerous examples of real Christian mothering.

Remember Monica, the mother of the great Augustine? Even during his years of rebellion, selfishness and God-for-sakenness she did not stop praying for him. The prayer of a child of God has great power in its effects (James 5:16).

Mothering is not easy, but it becomes more of a joy when it is carried on the wings of prayer.

Mother, pray!

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Dutch

Persoverzicht

In 't publiek, met zo tegen de laan! miljoen ooggetuigen, werd de heer Clark de laan uit gestuurd. Zoals Jakob zeven jaar voor zijn vrouwen had gewerkt, zo had Clark zich zeven jaar lang uitgesloofd voor zijn partij. Het eind van 't liedje was een nogal veel voorkomend refrein: stank voor dank! Er werd heel wat geslijmbald daar in Ottawa. Het mag dan wel een stukje demokratie in werking zijn geweest maar er zat toch een beetje politiek in die helemaal niet aansloeg. Laten we als voorbeeld nemen dat erfstuk van de Diefenbaker jaren, Hees. Zeven jaar geleden stond hij te springen van blijdschap dat Clark het gewonnen had, en afgelopen zaterdag was hij een van de eerste overlopers naar Mulroney. Elke keer als de kamera het beeld van Mulroney vertoonde zag je ook die zoetzure tronie van Hees. Peter Puck zag ook wel brood in het overlopen en die stond me ook veel te dicht naast de winnaar. Al met al een affaire die bij heel wat landgenoten een bitter nasmaakje heeft achtergelaten. Mulroney is al druk bezig om vrede te stichten in de conservatieve gelederen en slaagt daar, naar men zegt, aardig in. Aleen Crosbie bleek niet in zo'n erg vredelievende stemming te zijn en hij gaf een heel aardig nummertje kanker weg. En wat betreft mijn voorspelling? Ja, die is niet uitgekomen, jammer genoeg, hetgeen maar weer eens bewijst dat je per slot van rekening ook nog geen staat op domineeskunt maken.

In de Kamer werd de nieuwe partijleider heel hartelijk toegesproken. De liberaals denken dat ze hem wel aan kunnen, vooral natuurlijk omdat hij geen parlementaire ervaring heeft.

Vanaf deze plaats neemt schrijver dezen even de pet af voor de zo weinig suksesrijke en afgedankte Clark. Die man, hoewel natuurlijk innerlijk in brand staande bleef uiterlijk zo koel als een ijsbeer in een vrieskist. Dat is waarschijnlijk zijn ongeluk geweest gedurende al die zeven jaren: te koel, te beleefd, te netjes en te fatsoenlijk. In de kerk mag dat dan helpen in verkiezingen voor het ambt, in de politiek kom je er niet ver mee, en wie dat niet gelooft moet maar niet in de politiek gaan.

De kranten, in deze warme tijd een beetje verlegen om nieuws, bleven dagen lang nakouwen over het congres, en we hebben er nu allemaal baten van. De voorlopige partijleider, Erik Nielsen, zorgde misschien wel voor de grootste verrassing door aan te kondigen dat hij zo tussen neus en lippen op vier April jongstleden getrouwde was. Nielsen was al veertien jaar weduwnaar en heeft zo te zien een lief vrouwtje getrouwd.

In Engeland veegde de vrouw-in-het-ambt de vloer aan met haar oppositie, zo erg zelfs dat de leider van de Labour Partij wel aanvoerde dat hij beter zijn biezen kon pakken, hetgeen hij dan ook maar gauw deed. Zelfs de

oppositie in haar eigen kabinet, in de gestalte van de Minister van Buitenlandse Zaken die geen ja-knijker was, ging een-twee-drie de laan uit. Het is slecht eleren eten met die dame, ze neemt geen halve maatregelen.

In Geneve gingen de Yankees en de Russen na een pauze van tien weken weer praten over ontwapening. Ter gelegenheid van de hervatting van de besprekingen hield Reagan een rede in Washington waarin hij te kennen gaf dat het Amerikaanse standpunt rekbaar was. Ook de Russen begonnen weer vol goede moed. Nou moet u niet gaan denken dat we binnenkort resultaten van die besprekingen kunnen verwachten. Zo zit het nu ook weer niet. In de diplomatie is praten met elkaar al een hele stap, en zover is het nu, en verder komt het voorlopig nog niet.

Voor de Amerikaanse pers is weer druk bezig met spekulaties omtrent Andropov's gezondheid. De man is per slot van rekening geen zuigeling meer. Er wordt beweerd dat hij lijdt aan de Parkinson ziekte.

In Frankrijk vond Mitterrand het nodig om op de nationale T.V. te verschijnen en de bevolking te verzekeren van het feit dat hij de touwtjes strak in handen heeft. Na al die relletjes daar bestond er misschien wel twijfel dienaangaande. Rellen in Frankrijk zijn

trouwens een soort nationale sport zoals voetballen in Italië.

De Paus is thuis in Polen, en ter gelegenheid van zijn bezoek mogen de Polen geen borreltjes drinken. Eigenaardig vind ik dat.

Oh ja, ook nog even een woordje over onze posterijen. U weet wel dat de directeur, Michael Warren, nou niet bepaald een man is waar ik voor mijn plezier een potje mee zou kunnen. maar een veer in z'n hoed heeft hij toch wel verduld. Het tekort bij de posterijen is met 100 miljoen naar beneden, en niet alleen dat, ik heb in de afgelopen maanden al twee keer post gehad dat maar 24 uur onderweg was geweest. Nou daar mogen we toch onze pet voor afnemen.

Die pet kunnen we hier toch niet op hebben; veel te heet. Het is hier zo heet dat we van de psalmen maar één vers kunnen zingen, daarna is iedereen buiten adem, het is hier zo heet dat je kaantjes kunt bakken op de stoep van de pastorie, zo heet dat de veters in je schoenen smelten, zo heet dat het papier in mijn schrijfmachine bijna in brand vliegt. Ik schel er maar gauw mee uit. Niet echter voordat ik u weer eens een wijze levensles gegeven heb: "Alleen een dertig mens kan zijn jas laten keren." Kun je diep over nadenken!

Carl(Petunia) Tuyf

Savonarola III

Als de Arrabiati aan de regering komen dwingen zij Savonarola om niet langer te preken. Opstootjes tegen hem worden georganiseerd van regeringswege. Zij weten zelfs voor veel geld gedaan te krijgen dat de Roomse Curie aan hen de bul, bevattende de excommunicatie van Savonarola, gegeven wordt.

Er staat in dat Savonarola wegens hardnekkige ongehoorzaamheid en ketterij in de ban wordt gedaan. De afkondiging heeft plaats onder het luiden van de klokken, en het uitblussen van fakkels. De Franciscanen zijn blij. Hun vijand zal nu spoedig verdwijnen. Hij laat zelfs nu al een vriend, Dominicus, in zijn plaats preken.

Toen kwam er op verzoek van Florentijnen een voorstel van de paus: Hij zou de censuur opheffen als Florence zich zou aansluiten bij het Heilig Verbond. Savonarola vond dit zo'n minderwaardig voorstel dat hij onmiddellijk de kansel weer besteg en fel preekte uit het boek Exodus, waarbij hij niet tegen het pausdom, maar wel tegen de paus aardeerde, en ook te kennen gaf dat hij zelf niet veel langer meer leven en preken zou. Het was een soort afscheid.

Rome, zei hij: Ge zijt doodziek! Ge hebt God verlaten! Gij Here Jezus zijt mijn priester, mijn bisschop, mijn paus!

Er was geen andere weg voor hem open dan zich te beroepen op de hoogste Rechter. Hij eiste de afzetting van de paus en vroeg de koningen van Frankrijk, Spanje, Engeland en Hongarije om een vrij christelijk concilie bijeen te roepen om de reformatie der kerk in hoofd en leden ter hand te nemen.

De paus echter nam zijn maatregelen om Savonarola van Florence los te maken. Hij dreigde met een interdict, als Florence niet zelf de banden met Savonarola verbrak.

Savonarola verbrandde toen de brieven die hij gereed had voor verzend-



J. Van
Harmelen

ing naar de bovengenoemde koningen, want hij zag geen heel in een hoger beroep op een kerkelijk concilie. Hij zag maar één weg meer, de weg naar het martelaarschap. Een van zijn beste vrienden, Fra Domenico de Pescia, die ook voor hem gepreekt had toen hij in de ban was gedaan, werd uitgedaagd tot een vuurproef door een Franciscaner monnik in de plaats van Savonarola, die zo'n proef afwees omdat hij er heilig van overtuigd was dat zijn excommunicatie onwettig was.

De gemeenteraad wil dat deze vuurproef gehouden wordt. Het is een zgn. godsoordeel dat wel vaker in de Middeleeuwen werd toegepast.

Het schouwspel zal plaats hebben op de markt. Twee brandstapels worden gemaakt van rijshout, bedekt met zwavel en pek. Tussen de brandstapels is een smal pad voor beide deelnemers. Het pad is zo smal dat er slechts een persoon tegelijk door kan. De beide tegenstanders moeten heel dicht achter elkaar tussen de twee vuren doorgaan. Er is veel belangstelling voor deze vuurproef. De gemeenteraad zit op het marktplein en verder is het gehele plein, ook de daken der omringende huizen, met toeschouwers bezet.

De brandstapels worden, terwijl het doodstil is, aangestoken. Er gebeurt nog niets. "De Franciscanen eisen op het laatste ogenblik dat Dominicus van kleding zal verwisselen. Zijn kleding kan immers betoverd zijn? Dominicus trekt

een andere pij aan. Nu eisen de Franciscanen, dat hij zijn crucifix zal afleggen, en dat hij op zijn tocht tussen de vuren ook de hostie niet zal meenemen. Dominicus weigert aan deze eis te voldoen. Met de zichtbare tekenen der goddelijke tegenwoordigheid wil hij door het vuur gaan.

Er ontstaat een woordenwisseling. Deze duurt zolang tot de brandstapels bijna verteerd zijn. De leden van de gemeenteraad worden ongeduldig, het sensatiespel zal hun ontgaan. Een rumoer stijgt op uit de verzamelde menigte. En dan ... een hevige bui barst los boven Florence. Een plasregen dooft de smeulende resten der brandstapels.

Is dit Gods antwoord op de vertoning? Morrend verlaat het volk zijn hoge en lage zetels. Savonarola's partij heeft overwonnen, maar niet in de ogen van het volk. De volgende dag, Palmzondag, komt van deraad het bevel dat Savonarola binnen 12 uur de stad moet verlaten."

Daar komt echter niets van, want het volk dringt het San Marco klooster binnen. Men neemt Savonarola gevangen, en ook zijn beide vrienden Dominicus en Sylvester. Zij worden zevenmaal uitgestrekt op de pijnbank. Savonarola wordt ook nog gegeesteld. Hij wordt ook in de martelkamer gedwongen op gloeiende kolen te staan. Wat een ellende en wat een pijn. Afwisselend is hij in de kerkcerk en in de martelkamer. Toch zag hij nog kans om zijn krachten te verzamelen en een moeke verklaring te schrijven over Psalm 31 en Psalm 51.

Later heeft Luther de verklaring van Psalm 51 van een voorrede voorzien en uitgegeven.

De drie mannen zullen elkaar in de gevangenis wel gescherkt hebben in de stilte week voor Pasen. Van Savonarola is niet veel meer bekend uit de martelkamer dan zijn gebed: "Het is genoeg, Here, ontvang mijn ziel!"

Florence wilde Savonarola niet uitleveren aan de paus te Rome. Daarom stuurde Paus Alexander VI Borgia de president van de orde der Dominicanen van Rome naar Florence om Savonarola als ketterter dood te veroordelen en ook zijn beide vrienden. Er werden drie brandstapels opgericht op de markt van Florence rond om drie kruisen. Savonarola hing in het midden.

Terwijl de vlammen oplaaiden hoorde men hem zeggen: Gloria, gloria Deo. Het was in de maand mei 1498, Savonarola was 45 jaar!

De as van de verbranding der drie vrienden werd over de rivier de Arno uitgestrooid. Er was iets vreselijks gebeurd.

"De Rooms-Katholieke Kerk sprak er bij de 500ste herdenking van Savonarola's geboortedag in 1952 over om hem heilig te verklaren" zegt de Enc. Britannica.

Landwehr vat zijn mening over hem als volgt samen: 'Savonarola heeft ontegenzeggelijk enkele reformatorische grondwaarden gepredikt, maar een eigenlijke reformator is hij niet geweest. Hij was een indrukwekkend boetgezant, een ijverig en doortastend man, die kon zeggen: de ijver voor uw huis heeft mij versterkt, maar overigens een man die met beide voeten in het middeleeuwse Rome stond, wat de kerkinrichting en kerkregering betrof. Hij heeft gezocht naar een theocratie in Florence. Hij heeft op het leven, hoe goed hij het ook bedoelde, het kloosterstempel willen drukken.'

"Noch tegen de Kerk, noch tegen haar dogma's heeft deze boetprediker zijn stem verheven; een zogenaamde voor-reformator is hij niet geweest" (Bakhuisen VandenBrink, Handboek der Kerkgeschiedenis t.p.) Dat wil echter niet zeggen dat zijn prediking de troost van het rijke evangelië miste. En dat was toch iets geweldigs in een doodzieke kerk.

Dutch

New Brunswick viert tweehonderdjarig bestaan

Marcus Van Steen

(Canadian Scene) - Deze zomer wordt in New Brunswick het feest herdacht dat 200 jaar geleden de eerste vluchtelingen uit de door oorlog geteisterde Verenigde Staten in dit gebied arriveerden. Die toevloed van vluchtelingen kwam in 1783 nadat het verdrag ondertekend was waarbij Engeland afstand deed van haar Noordamerikaanse kolonies.

Zij zochten hun toevlucht in de noordelijke wildernis van Nova Scotia, hetgeen de creatie van een nieuwe kolonie noodzakelijk maakte, en deze nieuwe kolonie werd New Brunswick genoemd, naar een van de Duitse domeinen van Koning George III. Deze vluchtelingen werden Loyalisten genoemd, omdat velen van hen voor hun koning gevochten hadden en onder de Britse Kroon wilden blijven leven.

Ongelukkigerwijs wordt er vaak gedacht dat Loyalisten voornamelijk rijke Britse families waren die hun vooraanstaande plaats in de maatschappij wilden behouden. Het is inderdaad waar dat sommigen van hen kans gezien hadden wat van hun bezittingen mee te nemen, maar de meeste vluchtelingen hadden niets kunnen redden en kwamen hier

plat zak aan. Een groot aantal van hen had dienst gedaan in de zg. American Loyalist regiments of in de 'King's German regiments', die aan het einde van de oorlog ontbonden werden. Velen waren krijgsgevangenen geweest.

Er waren echter ook veel landbouwers bij die niets met de politiek te maken hadden gehad. Men had hen hun land en goederen ontnomen omdat zij niet bereid geweest waren de wapenen op te nemen tegen de Koning en dat betekende in die tijd dat al hun bezittingen onteigend konden worden. Er waren ook Nederlanders onder deze vluchtelingen en hun families hadden al in de V.S. gewoond sinds het een Nederlandse kolonie was. En verder waren er ook nog andere nationaliteiten vertegenwoordigd.

Het is opmerkelijk dat de autoriteiten geen hand lichtten om deze mensen te helpen het land te verlaten. Integendeel, het werd hen moeilijk gemaakt en in duizenden gevallen werden de vluchtelingen gevolgd door bandieten, die het voorzien hadden oproof en moord.

Nadat het vredesverdrag was getekend was er nog een Britse vloot in de haven van New York om - ondanks de protesten van president Washington - vluchtelingen op te



Het voeren van de kippen met de hand schept een atmosfeer van een voorbije tijd. Dit is het doel van Kings Landing Historical Settlement dat is gelegen 23 mijl ten westen van Fredericton, New Brunswick (Photo: Can. Gov.)

vangen die kans hadden gezien de schepen te bereiken. Deze vloot arriveerde tenslotte aan de mond van de St. John, waar al gauw begonnen werd met de bouw van de stad Saint John. De vloot arriveerde op 18 mei en op die dag wordt nog ieder jaar Loyalist Day gevierd in New Brunswick.

Saint John is trots op haar vele prachtige huizen uit die

tijd die nog steeds in uitstekende staat verkeren. Een van de straten waar men nog van deze huizen kan zien is Prince William's Walk. Ook in het New Brunswick Museum kan men nog Loyalist souvenirs zien.

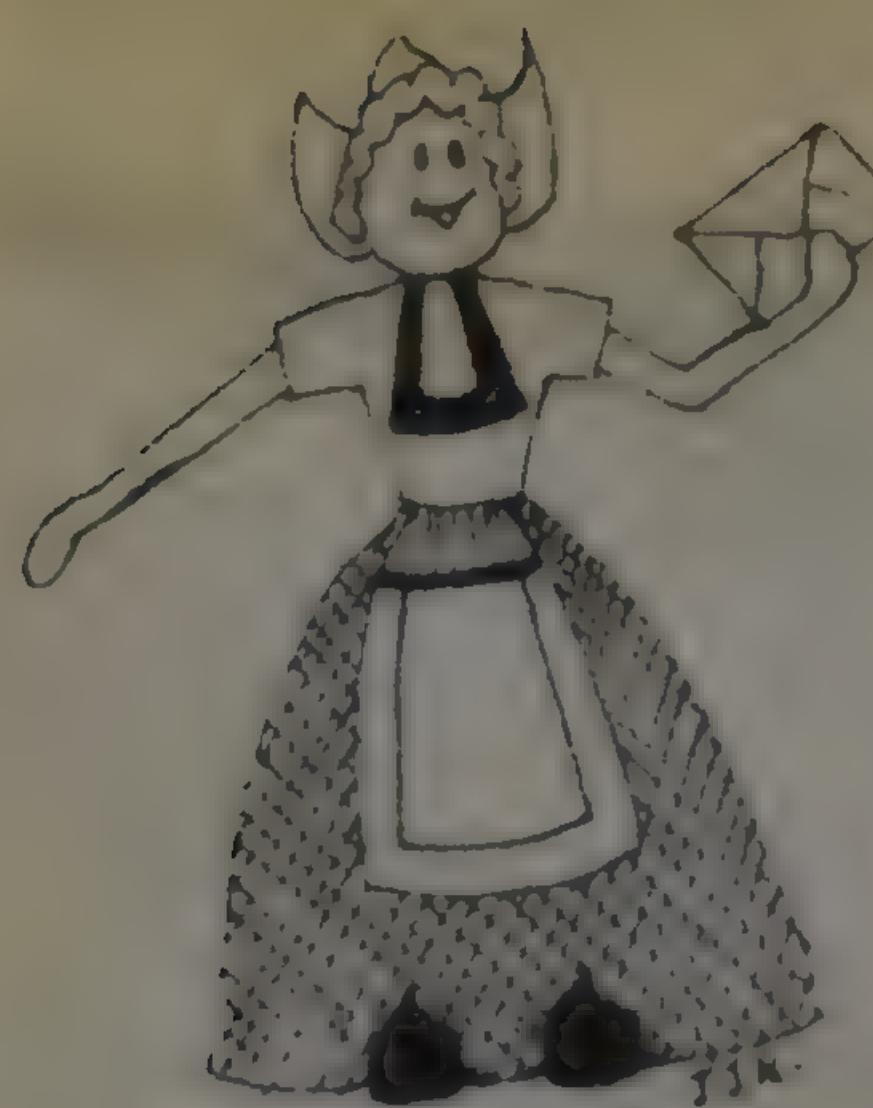
Ook in St. Andrew's, een badplaats ongeveer 80 km. ten westen van Saint John, wordt er dit jaar flink feest gevierd. Dit is een typisch voorbeeld

van een plaatsje dat haar eigen karakter heeft kunnen behouden. Het telt ongeveer 250 huizen uit de 18de en het begin van de 19de eeuw.

De festiviteiten zijn op Loyalist Day begonnen en gedurende de hele zomer worden bijzondere evenementen georganiseerd, waaronder kano races, regattas, Loyalist picknicks en optochten. Een van de belangrijkste evenementen wordt een taptoe in Saint John. Die wordt gehouden van 7 tot 11 juli a.s. Er wordt aan deelgenomen door meer dan duizend personen, waaronder militaire bands en bands uit andere delen van Canada, Engeland en de Verenigde Staten. Ook van 17 tot 23 juli worden er dagelijks attracties georganiseerd.

Ook in King's Landing, een gerestaureerd Loyalist plaatsje aan de St. John Rivier, 37 km. ten westen van Fredericton, is men heel wat van plan. De hele zomer worden dingen georganiseerd, en de festiviteiten worden van 8 tot 10 oktober besloten met een oogstfeest.

Verdere inlichtingen kunnen verkregen worden bij Tourism New Brunswick, P.O. Box 12345, Fredericton, N.B., E3B 5C3. Telefoon (506) 453-2377.



Uit Nederland

project verlaat bij Bazel de Rijn het land volkomen schoon.

Aan het zuiveringsproject zijn miljarden Zwitserse francs besteed. De Zwitserse franc is ongeveer 1 gulden 35. Is de Rijn nu schoon als zij het land van oorsprong verlaat, voordat haar water in Nederland komt is het echter al weer behoorlijk vervuild door de oeverstaten Duitsland en Frankrijk.

De vliegtuigfabriek Fokker heeft over het afgelopen jaar een verlies geleden van tien miljoen gulden. Oorzaak zijn de hoge rentelasten met als gevolg een slechte marktsituatie in de luchtvaart. Het komt herhaaldelijk voor dat bestelde vliegtuigen niet kunnen worden afgeleverd omdat de opdrachtnemers geen geld meer hebben. Fokker verwacht dat de huidige overcapaciteit bij de luchtvaartmaatschappijen nog een tijdzaaduren.

De totale bevolkingsgroei is in de eerste drie maanden van dit jaar, ten opzichte van dezelfde periode van vorige jaar, met 1.400 gedaald. Nederland telde eind maart 14.349.000 inwoners. Deze daling komt geheel voor rekening van het afgenomen aantal geboorten. Het aantal abortussen vertoonde echter ook een dalende lijn. In 1982 lieten ruim 19.000 Nederlandse vrouwen, 400 minder dan in 1981, zich aborteren, zodat volgens de Stichting Medische Zwanger-

schap Onderbreking, 1 op 10 Nederlandse vrouwen de zwangerschap deed onderbreken. Het aantal vrouwen uit West Duitsland, België en Luxemburg dat voor abortie naar Nederland kwam is ook gedaald en wel van 27.500 in 1981 tot ruim 24.000 van vorig jaar.

Een 57-jarige Amsterdamer heeft tegenover de politie bekend dat hij al 37 jaar auto reed en zonder schade, zonder ooit rijexamen te hebben afgelegd. Hij bediende zich van een overigens slecht-ervalst rijbewijs. Dit werd niet bij een verkeerscontrole ontdekt maar bij een postkantoor waar hij zich met het valse rijbewijs wilde legitimeren. Hij heeft beloofd nu een echte rijbewijs te zullen halen, wat wel nodig is, want hij had juist zijn wagen voor een nieuwe ingeruild.

Een vijf man sterke Nederlandse parlementaire delegatie gaat in september zowel naar Moskou als naar Washington voor overleg over het vraagstuk van de kernwapens. De fractieleiders van de drie grote partijen maken deel uit van de delegatie. Dat zijn: Joop den Uyl van de PvdA, Bert de Vries van het CDA en Ed Nijpels van de VVD. De delegatie zal ook bezoeken afleggen aan het NATO-hoofdkwartier in Brussel en de Westduitse hoofdstad Bonn. De kwestie van de kernwapens is onder andere

voor Nederland dit jaar bijzonder aktueel. De regering in Den Haag zal dit jaar een beslissing moeten nemen over al dan niet plaatsing van 48 kernraketten op Nederlands grondgebied. Die beslissing hangt af van de resultaten van de Amerikaans-Russische onderhandelingen in Genève.

De rechtszitting in Maastricht tegen de 63-jarige Nederlandse Albert Talens die wordt verdacht van misdrijven tegen de menselijkheid is beëindigd. De rechtbank zal over een week uitspraak doen. De zitting heeft twaalf dagen geduurde en in zijn laatste

woord zei Talens dat hij zich onschuldig acht aan de ten laste gelegde feiten.

Talens was door de Duitsers gevangen genomen en opgesloten in het kamp Kaufbeuren bij Dachau waar hij kampoudste werd. Volgens op het proces verschenen getuigen zou hij daar joodse gevangenen hebben mishandeld en doodgeknuppeld. Talens daarentegen merkte op dat vele ex-gevangenen hun leven aan hem hebben te danken. De officier van justitie bij de Maastrichtse rechtbank bleef bij zijn eis van 20 jaar gevangenisstraf.

Lukas

Zó zag ik hem, de dokter Lukas: schrijvend wat hij van Jezus' jong'ren had gehoord: Maria's lofzang, en Gods vredewoord in Bethlehem, vol liefde, eeuwig blijvend.

Zó hoorde ik Lukas, door Gods Geest gedreven vertellen van genezing door een woord, van 't wekken van de doden, van de smalle poort waardoor verachten gaan naar 't eeuwig leven.

Zó las ik in zijn boeken voor Theophilus dat eng'len blij zijn als een zoon zijn vader vindt, dat Jezus zelfs een spotter aan het kruis bemint,

en dat, wie alle schatten van de wereld vindt maar God niet liefheeft, nooit de rijkdom vindt; en dat de Heer ons vergezelt naar Emmaüs.

Nel Benschop in "Zó zag ik hem", Krik, 1983

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THANKS

BOKMA: Dirk and Annie wish to thank their family and friends for cards, flowers, gifts and love for us in making our 35th Wedding Anniversary a memorable occasion. Thank you all. Fenwick, Ont.

DOUMA: We would like to thank our children and all our friends for their part in making our Anniversary such an unforgettable day for us.

Above all, we give thanks to God for giving us 50 years of married life.

Cecil and Barbara Douma

VAN DORP: We wish to express our sincere thanks for the prayers, visits, cards and expressions of support received with the passing of our dearly beloved wife, mother, grand and great-grandmother. Your kindness and thoughtfulness was much appreciated. John Van Dorp and family, Box #214, Smithville, ON L0R 2A0

BIRTHS

BOUMA: With thankfulness to God, we, Andy and Jenny, joyfully announce the birth of our son, RYAN JOHN, on June 5, 1983. A brother for Sarah, Mark and Kristin. Grandparents are Mr. and Mrs. Joe Knapper of Sarnia, Ont., and Mr. and Mrs. John Bouma of Kingston, Ont. Great-grandparents are Mr. and Mrs. Henry Knapper of Windsor, Ont. 2 Buia Dr., St. Catharines, ON L2N 5R0

GAINSBROOK: Arnold and Jean Gainsbrook (nee Gerritsen) thank the Lord for the safe arrival of their baby boy, MICHAEL JOHN, born on June 3, 1983; 8th grandchild for Pastor and Mrs. Jac. Geuzebroek, Agincourt, Ont., and 1st grandchild for Mrs. Sophia Gerritsen of Burlington, Ont.

44 Trothen Circle, Markham, ON L3P 4H6

TERMORSHUIZEN: Jake and Mary are thankful to the Lord for entrusting to their care a daughter, RACHEL MARIE, born June 3, 1983. A sister for Danny, and another grandchild for Mr. Ernest Termorshuizen of Grimsby, Ont., and Mr. and Mrs. Adriane den Besten of Wellandport, Ont. 50 Munsee St., S., Box #151, Cayuga, ON N0A 1E0

VANDER DEEN: Richard and Barb give thanks to the Lord for entrusting to us, our first child, MICHAEL SCOTT, born June 1, 1983, weighing 7 lbs. 14 oz. Michael is the 5th grandchild for Mr. and Mrs. Ipe Vander Deen of Strathroy and the 10th grandchild for Mr. and Mrs. Clarence Dekker of Chatham.

MARRIAGES

EVERS-WIERENGA: Mr. and Mrs. H. Evers of Wellandport, Ont., and Mrs. W. Wierenga of Fenwick, Ont., would like to announce the forthcoming marriage of their children, SONYA EILEEN to JOHN LLOYD. The wedding will take place, the Lord willing, on Saturday, July 2, 1983, 3:30 p.m. at the Riverside Chr. Ref. Church in Wellandport, Ont. Rev. H. Katerberg officiating. Future address: 325 Canboro Rd., Post Office, Ridgeville, ON L0S 1M0.

FOLKEMA-ODOLPHY: The children and grandchildren of Mrs. MARGARET FOLKEMA wish to express their joy in the marriage of their mother with Mr. EISE ODOLPHY of Sarnia, in the First Chr. Ref. Church of Chatham on June 25, 1983, at 3 p.m., officiated by Rev. F. Baker.

"For I will give them one heart, and one way, that they may fear me forever..." (Jer. 32:39).

McKEEGAN-KRAAYENBRINK: Mr. and Mrs. Melvin McKeegan of Sombra, and Mr. and Mrs. Herman Kraayenbrink of Port Lambton like to announce the marriage of their children, DARLENE and HENRY. The wedding ceremony will take place, D.V., on Saturday, June 25, 1983, at 3 p.m., in the Chr. Ref. Church of Wallaceburg. Rev. J. Poelman officiating. Future address: 3040 Dufferin Ave., Wallaceburg, ON N8A 4M7

SMIT-PHILLIPS: Mr. and Mrs. Abraham Smit of Hagersville, Ont., and Mr. and Mrs. Oscar Phillips also of Hagersville, are happy to announce the forthcoming marriage of their children, DIANE and SCOTT. The ceremony will take place, the Lord willing, on July 8, 1983, in the Jarvis Chr. Ref. Church with Rev. James Tuininga officiating.

STELPSTRA-EIGENBROOD: Mr. and Mrs. Steve Stelpstra of Burlington, Ont., and Mr. and Mrs. Henry Eigenbrood of Frankford, Ont., hereby announce that their children, CYNTHIA JOY and HENRY Jr., will vow their lives together in the spirit of Christian joy on, D.V., Saturday, July 2, 1983, at 11 o'clock a.m., in the Ebenezer Chr. Ref. Church of Trenton, Ont. Rev. Koole officiating. Future address: R.R.#1, Frankford, Ont.

VANDER BEEK-DE VRIES: "That with one heart we may glorify God" (Romans 15:6).

Knowing that the Lord brought us together and favours our love, we, JOAN and FRANK, with the blessing of our parents, Mr. and Mrs. Wm. Vander Beek of Burnaby, BC, and Mr. and Mrs. D. De Vries of Montreal, PQ, announce that our troth ceremony will take place on Saturday, July 9, 1983, at 2:00 p.m., in the First Chr. Ref. Church of Calgary, Alta. Revs. Wm. Vander Beek and H. Wildeboer will officiate. Future address: #4-319-19th St. N.W., Calgary, AB T2N 2J2

VANVLIET-FOLKERTS: In a spirit of Christian joy and gratitude, Mr. and Mrs. John Van Vliet of Coaldale, Alta., and Mr. and Mrs. Andy Folkerts of Chilliwack, BC, are pleased to announce the forthcoming marriage of their children, ALICE and KEN on Saturday, July 2, 1983, at 2:00 p.m., the Lord willing, in the First Chr. Ref. Church of Lethbridge. Rev. J. Tuininga officiating. Psalm 34:3.

Future address: M101 2004 13th Ave., N., Lethbridge, AB T0K 0L0

MARRIAGES

WILPSTRA-DOORNBOSCH: With joyful hearts, Mr. and Mrs. Seip Wilpstra and Mr. and Mrs. Geert Doornbosch are happy to announce the forthcoming marriage of their children, SELMA PAULINE to HALBE. The ceremony of love will take place, D.V., on Friday, July 8, 1983, at 6:00 p.m., in the Wyoming Chr. Ref. Church. Rev. J. Nutma officiating.

ANNIVERSARIES

ANNIVERSARIES

Willowdale, Ont.

1953 July 2 1983
 With joy and thanksgiving to our Lord for all his blessings, we wish to announce the 30th Wedding Anniversary of our parents and grandparents.

JAN and MARIE ROELEVeld
 (nee Paul)

It is our prayer that God will give you many more happy years together.

Congratulations Mom and Dad! With lots of love from your children and grandchildren:

Mary-Jane & Harry Oussoren — Willowdale, Ont.

Simon & Betty Roeleveld; Derek — Mississauga, Ont.

Frances & Fred Layton; Tommy, Melissa — Willowdale, Ont.

Jack Roeleveld & Laura Wielemaker (engaged) — Willowdale, Ont.

Hilda

Denise

Pauline

Yvonne

Ingrid

Anita

Home address: 20 Edithvale Ave., Willowdale, ON M2N 2R5

ANNIVERSARIES

On June 28, 1983,

AUDREY and HENK ZWIERS
 hope to celebrate our 25th Wedding Anniversary together with our sons, Bob Brian Jeff

Parents: Mr. and Mrs. Ralph Elsing Mr. and Mrs. John Zwijs Brothers, Sisters, and friends: We thank the Lord for his love and care through the years past, and look for his guidance in the years to come.

Home address: 622 High St., Orillia, ON L3V 6Y8

OBITUARIES

On the 2nd of June, 1983, the Lord took home our dear friend,

Mr. JOHN BAKKER, Sr.

May our Father in heaven give comfort to the children and grandchildren.

Dini Teeuwsen
 Jannetje VanEek
 Annie Colyn
 Gre Bergman
 Riek Bazuyen

On June 3, 1983, after a lengthy illness, our Lord called home, to be with him, our dear mother, grandmother and great-grandmother.

ALEIDA JOSEPHINE DE GROOT
 (nee Heiting)

at the age of 83 years.
 Widow of Roelof De Groot since 1920.

Born in Emmerich, West Germany, she resided in The Hague until 1952 and since then in Scarborough, Toronto, Clarkson and Guelph, Ont.
 "Let God be praised ... To us he grants eternal life, and saves from desolation. This God is our salvation" (Psalm 68:10).

Bill & Hannie Huiskamp — Guelph, Ont.

Ralph & Ricky De Groot — McLean, V.A., USA
 8 grandchildren and 2 great-grandchildren.

The funeral service was held on June 8, 1983, in the First Chr. Ref. Church, Guelph, Ont. Rev. Ed Den Haan officiated, and interment at Crown Cemetery, Puslinch Township (Guelph), Ont.

R.R.#6, Guelph, ON N1H 6J3

On June 5, 1983, the Lord took unto himself, into his glory.

Mr. SJOERD HEEG

We express our love and sympathy to Mrs. Heeg and family.
 May the Lord bless you and comfort you in your sorrow.

Psalm 121.
 The "Blessed Age Club"
 Jarvis, Ont.

"I know that my Redeemer lives" (Job 19:25).

On May 26, 1983, the Lord took unto himself,

JACOB VANDER MAAS

at the age of 83.
 Predeceased by beloved wife Jannigje Vander Maas (nee de Jong), June 20, 1982 and daughter Nies Huijzer Vander Maas, November 23, 1975.

Dear father of:
 Bertus Huijzer — Holland
 Louie & Vera Vander Maas — England

Bob & Ina Vander Maas — Edmonton
 June & Jack Smith — Edmonton
 Rita & Harry Williamson — Edmonton

Jenny & Bill Hofstede — Edmonton
 Nelly & Walter Eyk — Calgary
 Willy & Cor Abma — Leduc

Dear grandfather of 26 grandchildren and 3 great grandchildren.
 Brother of Gerrit & Bertha Vander Maas

Attention!

Due to summer vacations, we will be skipping the 15th and 29th of July and August 12th and 26th issues. Please get your classified in to us in time so that they may be placed in the issue you desire.

Classified Advertising

OBITUARIES

"I know that my Redeemer lives." In this full assurance, on June 7, 1983, after a lengthy illness, the Lord in his wisdom, took home his child our youngest brother and uncle,

MARTIN VYN

at the age of 59.
Dear husband of Carla Van Sluis.
Survived by:
Johannes & Dina Vyn — Opperdoes, Holland
Klaas & Jannie Vyn — Wieringer Werf, Holland
Jacob & Gepke Vyn — Ancaster, Ont.
Nel Vyn-Barten — Opperdoes, Holland
Klaas & Antje Meurs — Opperdoes, Holland
Grietje Kloosterman-Vyn — Opperdoes, Holland
Pieter & Maartje Vyn — Belmont, Ont.
nieces and nephews.
Predeceased by 2 brothers and 2 sisters, 2 brothers-in-law and 1 sister-in-law.

TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a part-time French teacher. This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E. Chatham, ON N7M 3V4; phone: (519) 352-4591.

DUNCAN, B.C.: Duncan Christian School invites applications for a junior/secondary, science teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

PASTOR NEEDED

Brighton, Ont.: Any minister vacationing in our area and able and willing to give us pulpit supply on July 20-27 and Aug. 3 please contact: E. Rhebergen, R.R.#3, Brighton, ON K0K 1H0 475-0152 for the Brighton Fellowship Chr. Ref. Church.

PERSONAL

We are moving to Toronto from Edmonton on August 23, 1983. Can we share truck rental with someone coming from Ontario? Do you want to ship something from Edmonton area to Toronto area? Please contact: Harry Kits, 11028-135th St., Edmonton, AB T5M 1K5; phone: (403) 454-3019.

MARINERS...

If you have served in the Dutch Marines, why not join the Association of Royal Netherlands Marine Corps Veterans?

Contact William R. Rang, 120 Kneider Ave., Dunnville, ON N1A 1A7

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FOR RENT

Huis te huur bij bos en water voor vakantie in Holland, van 1 september tot 21 oktober. Contact: F. Bulk, Legmeerdijk 35, 1432 JA Aalsmeer, The Netherlands.

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Inquiries and suggestions should be addressed to: (before July 15)

John G. Van Ryn, Executive Secretary
Christian Reformed Home Missions
2850 Kalamazoo Ave.
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Position Opening

NATIONAL COORDINATOR

Inter-Church Committee for Refugees

To facilitate the formation and implementation of the policies and programs of the Inter-Church Committee for Refugees.

Responsibilities include ecumenical policy development, advocacy, information sharing. Familiarity with church structures and ability to travel essential. Fluency in French highly desirable.

Applications with references before August 15, 1983.

Starting date: October, 1983.

Salary range: \$25-30,000.

Applications and inquiries to:

Rev. Bob Lindsey, Chairperson
Inter-Church Committee for Refugees
40 St. Clair Ave., East, Suite #201, Toronto, ON M4T 1M9

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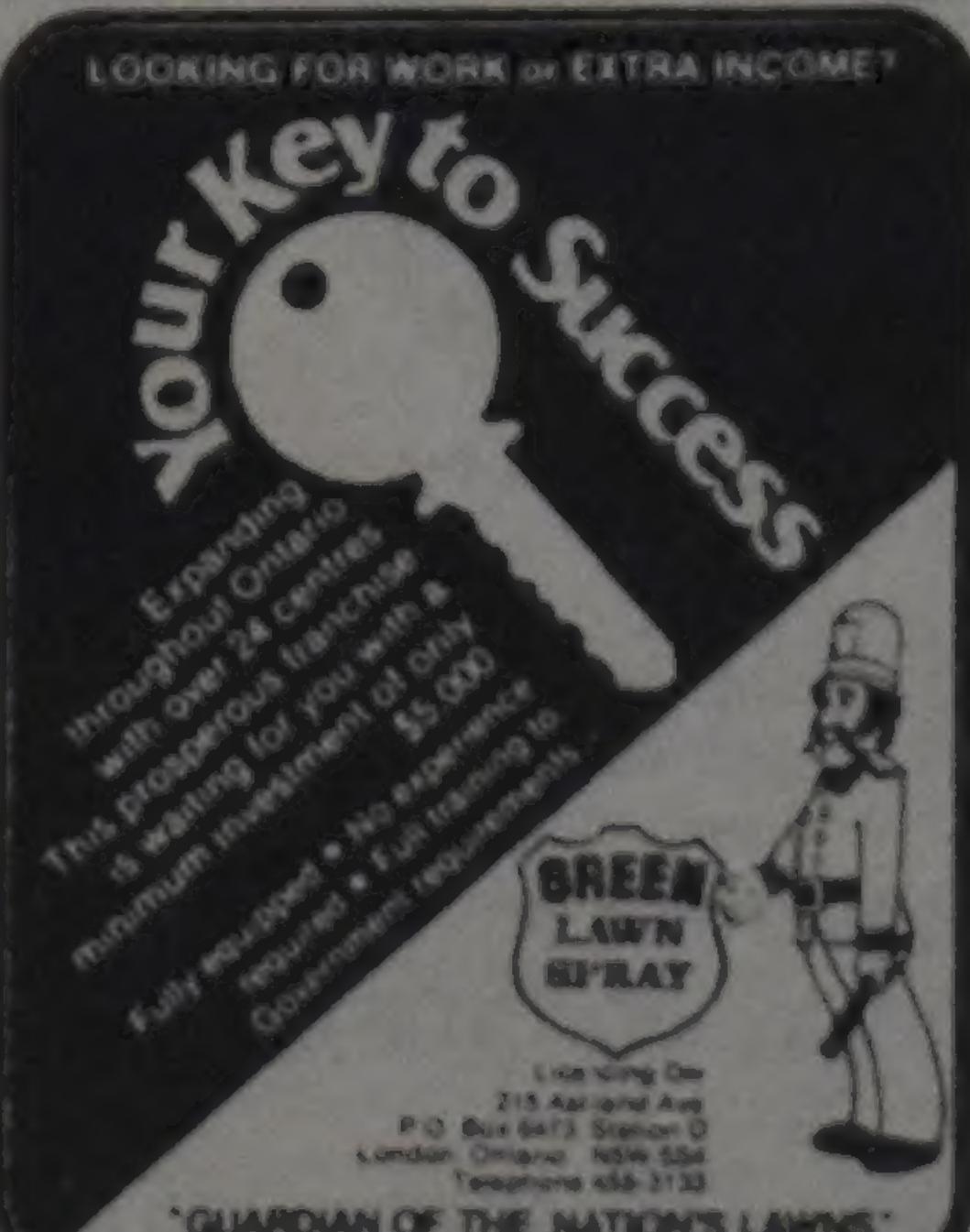
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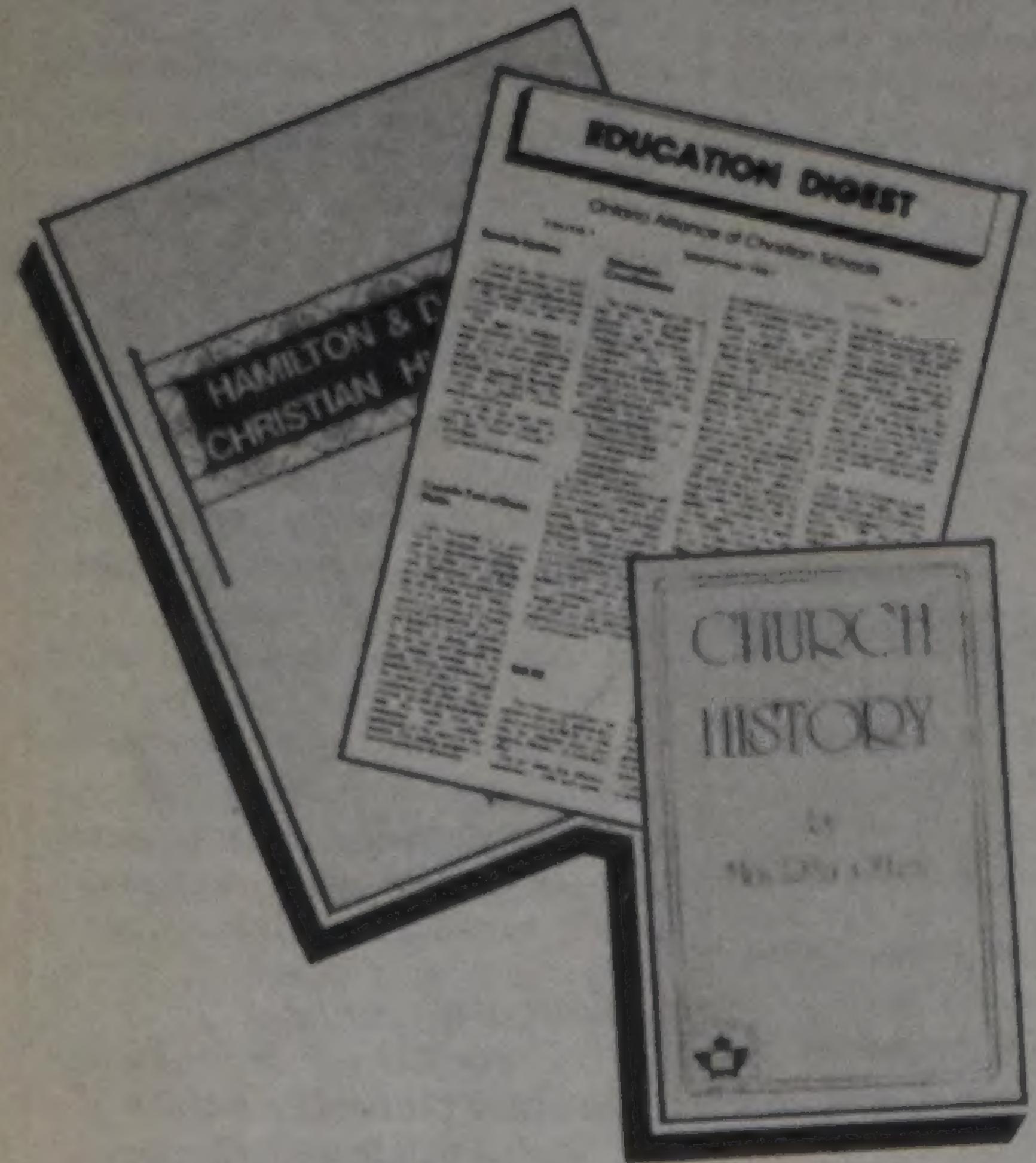
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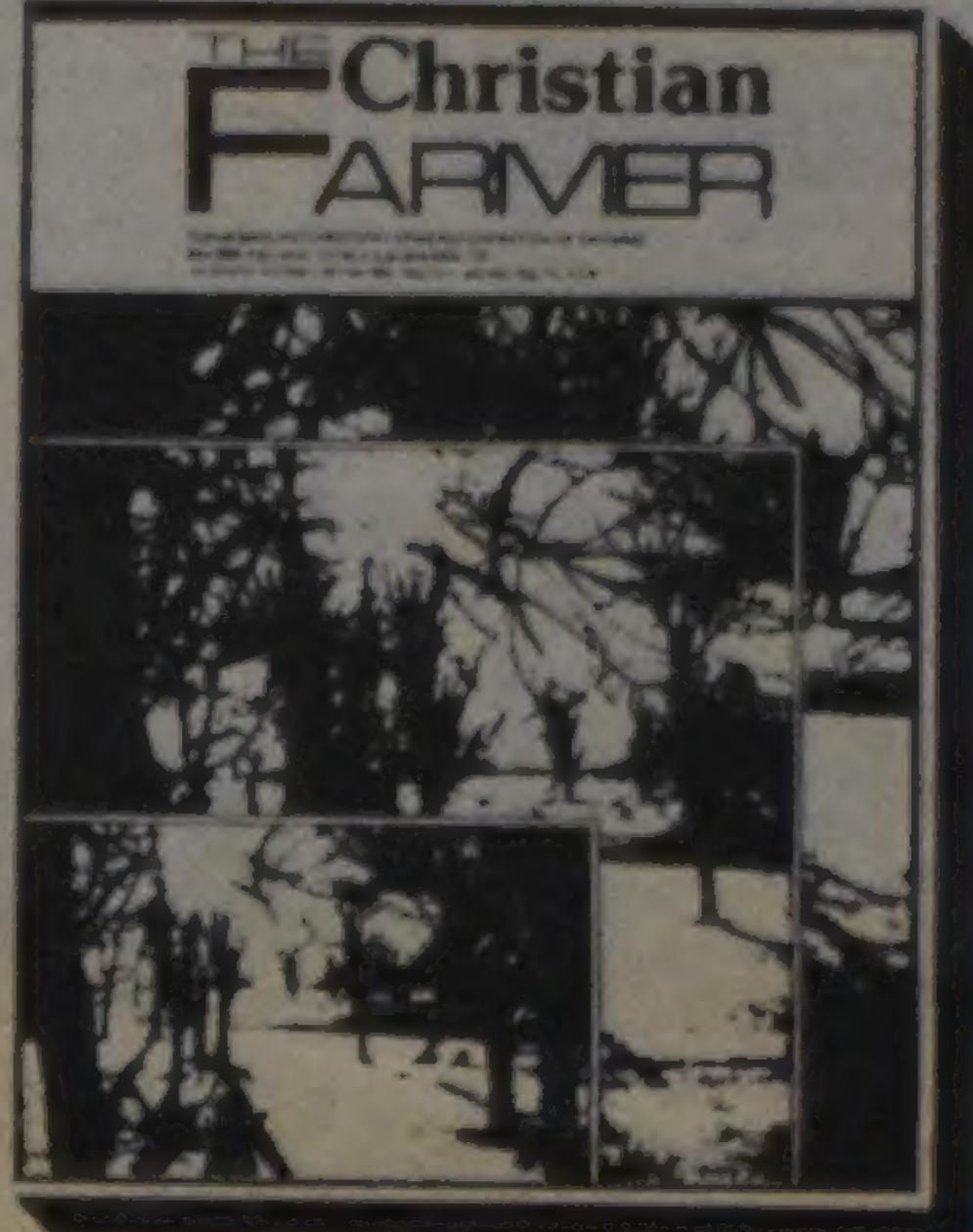
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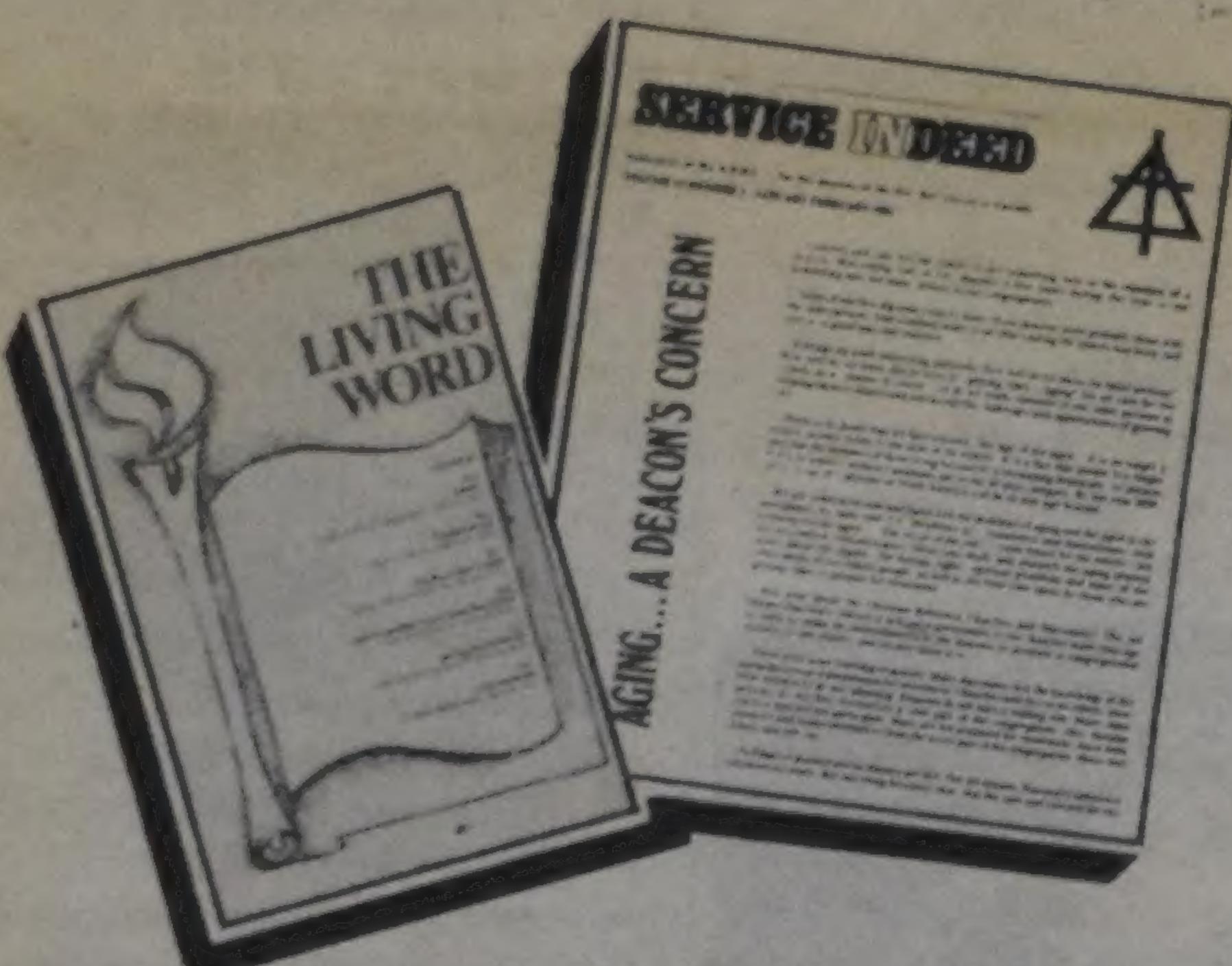
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GRADUATION



Dr. Joyce Lock

Mr. and Mrs. George L. Lock are pleased to announce the graduation of their daughter Joyce from medical school. She was a student at Georgetown District Christian school and Toronto District Christian High. She received her Bachelor of Science degree from McMaster University - graduated from the University of Toronto School of Medicine. Presently she is an intern at Wellesley Hospital in Toronto.

When it's time for results... Call C.C. classifieds.



Fryske Dei

Freed, 1 July, 1983

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The study of the Dutch language

Remkes Kooistra

Dutch is the language spoken by some 20 million people. It is a Germanic language closely related to the German and the English languages. During recent decades the study of the Dutch language, literature and culture has become ever more popular. We can notice this also in Canada, especially among the descendants of the immigrants who came from The Netherlands after the two great world wars of this century.

At several Canadian Universities credited courses in the Dutch language and/or culture are offered. I mention Toronto, Windsor, Calgary and Waterloo. In many other centres non-credited courses are given in the Dutch language and conversation. Montreal, Ottawa, St. Catharines and London are active in this regard. These courses are geared to various age levels and of various difficulty. A certificate of proficiency in the Dutch language can be obtained in our country.

In the U.S.A. too the Dutch language is taught at a number of universities. In the last edition of the *List Instructors in the Dutch Language* published by the Internationale Vereniging voor de Nederlandstiek I count some 24 Universities in the U.S.A. which offer courses in this field. All three colleges supported by the Christian Reformed constituency, Calvin College in Grand Rapids, Trinity College near Chicago and Dordt College in Sioux Centre, offer a number of courses and programmes in the Dutch language.

Last September I attended a conference in Leuven, Belgium where some 150 professors teaching Dutch met. Every continent of this world was represented, including Australia.

From Asia came professors in Indonesia, from Africa professors from Johannesburg in the Union of South Africa and the U.S.A. was represented by a strong delegation. It was also noteworthy how many European universities offer courses in the Dutch language; I saw a textbook in Italian and one in Spanish; there were professors from Sweden, Norway and Finland and from Portugal and Austria. One professor with whom I talked a lot came from Poland - being Polish he spoke Dutch very well.

Now returning to our Canadian situation it is interesting to know that in 1982 at the University of Waterloo some 45 students registered for a course in first year Dutch and some 20 for the advanced course. Yet to these 65 students another 60 students must be added who took the course by correspondence.

Again for the coming academic year 1983-84 the University of Waterloo offers two courses in the Dutch language, literature and culture. Students of Wilfrid Laurier University often are able to take these courses by the process of cross registration.

Since these courses are given on Thursday evenings from 7 to 10 p.m. also part-time students can register for these courses. Last year we had students from as far away as Markham and Orangeville. Others, of course, usually living still further away prefer the correspondence course. Anyone who might be interested in the programme should write to the University of Waterloo for more information and the complete brochure on the correspondence courses (address: Waterloo, ON N2L 3G1).

Remkes Kooistra, although officially retired as Campus Minister, is still active at the University of Waterloo.

LET'S PLAY CHESS

Editor: Pete Layer

THE APRIL LADDER

Contestants	Problems:	#956	#957	#958	#959	Sub-	Prev.	Total	Total
H. Brouwer (V)		3	2	4	2	11	Total		
F. Vander Woude (III)		3	2	3	2	10	77	87	
J. Wilms (VI)		3	2	-	2	7	70	77	
P.W. Lamain		3	Game only	-	2	7	57	64	
K. Amsinga (VII)		3	2	-	2	7	41	44	
						(91)	7		

Comments

Only one solver cracked the tough four-mover. It shows no less than two Queen sacrifices! An amazing accomplishment for Mr. Kubbel who gained a first prize with it. Some of veteran solvers were doubting their own abilities after having spent many hours on it! It's good for me to know that there are still some problems around which are a challenge to you solvers.

The majority of problems in this column are a lot easier than #958. I invite interested readers to start on the easier ones, so that, by experience you can become as good as these faithful five, together since December 1981.

April Solutions

#956 (Game) 1. Q-N8 or B8 ch., K-N2; 2. B-R6 ch., KxR; 3. Q-KB8 ch., K-R4; 4. P-KN4 ch., KxRP; 5. Q-R6 mate.
#957 (Beltman) Key: 1. R-QR2, tempo
#958 (Kubbel) Key: 1. Q-KR8, threat: 2. N-R6 ch., K-K2; 3. Q-B8 ch., KxQ; 4. N-N6 mate. Variations: 1. -, Kn; 2. N-B6 ch., K-K2; 3. Q-Q8 ch., KxQ; 4. NxP mate. 1. -, N-R4; 2. QxN, KxN; 3. Q-B7 ch., K-R1; 4. N-N6 mate. 2. -, N-Q6; 3. Q-N6 and 4. N-Q7 mate.

The Queen must be sacrificed. For instance: 1. Q-R8, P-B4; 2. N-QB8, K-B2; no mate or 2. K-B8, P-Q8/Q no mate.

#959 (Boersma) Key: 1. N-B5 Tempo

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Calendar of Events

June 26 Gerald Vandezande of Citizens for Public Justice appears on "Weekend with Doug Hall" at 3:00 p.m. on CHEX-TV, Peterborough, Channel 12.

June 25 Andre Knevel's Student Recital for organ and piano at 7:30 p.m. in Covenant Chr. Ref. Church, St. Catharines.

June 26- July 1 Social Justice Summer Institute at New Theological College, Edmonton, Alta.; call: (403) 459-6656.

July 1 Fryske Dei, yne Pinehurst Conservation Park, yn Paris. Bigint de moarns om 11 ure. Spultsjes foar jong en ald. Keatsen bigint om 10:30 ure.

July 9 Hollandse Dag in Alexandra Park on Highway 81 in Strathroy. Speaker Rev. R. Koops, Cambridge; 10:00 a.m.

July 9 "Hollandse Dag" for senior citizens in Strathroy; Alexander Park on Highway #81. Speaker Rev. Ralph Koops from Cambridge; from 10 a.m. to 4 p.m.

Oct. 12-18 Third Annual Fall Foliage Tour - Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

Oct. 15 "Will there be Jobs for our Children?" This will be the theme of CLAC's fall conference, at the Toronto and District Christian High School. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

A Festival of congregational song, featuring songs for the new *Psalter Hymnal*, led by Dr. Bert Polman, in: Grace CRC, Scarborough (Toronto), June 7; First CRC, Thunder Bay, Ont., July 3; Kildonan CRC, Winnipeg, Man., July 6; Emmanuel CRC, Calgary, Alta., July 8; First CRC, New Westminster, B.C., July 14; Dordt College (COLAM workshop), July 29. Please watch for local announcements in church bulletins.

"Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Features resource persons who will inform us about the state of the art of technology in their field, plus challenge us to consider our responsibility in our increasingly technological society. Themes include technology in labour, the home, and office; technology for third world needs, in medicine; health effects of technology. Cost is \$20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., Toronto, Ont.; Tel. 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. July 1	Tues. June 28	Thurs. June 23-4:00	Wed. June 22-8:30 a.m.
Fri. July 8	Tues. July 5	Thurs. June 30-4:00	Wed. June 29-8:30 a.m.
Fri. July 22	Tues. July 19	Thurs. July 14-4:00	Wed. July 13-8:30 a.m.

Books

Harry de Vries, editor



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VALLEY GOLD is the title of an interesting book that tells the story of the apple industry in Nova Scotia, from the time the first apples were planted by the early French to the present. The account relates how the variety of apples developed by the prominent pioneers in the industry. The author is none other than Anne Hutton who has written a great deal for this paper. She was commissioned to write the book by the Nova Scotia Fruitgrowers Association. (Valley Gold, Anne Hutton, Petheric Press Ltd., (P.O. Box 8171, Halifax, NS B3K 5L9), pb., 158 pp., \$8.95).

A boost for children's books

The Children's Book Centre in Toronto has one main purpose, the promotion of quality Canadian children's literature. It does so in a variety of ways.

This summer the fifth author's kit will appear containing articles by and about various Canadian children's lit authors, such as Margaret Laurence, Tony German,

Duzanne Martel and Mark Thurman. It will include individual biographies of the authors or illustrators, an annotated listing of their books, a bibliography of articles about the authors/illustrators, and 11 x 17 black-and-white poster-photograph of each of them, and an activity sheet with

project suggestions for the books by each author. Great stuff for parents, teachers and kids to get into for only \$10.95, at the Children's Book Centre, 229 College St., Toronto, ON M5T 1R4.

Annual membership of \$20 for individuals and \$35 for an institution brings the right to vote at annual general meetings, the

History

The story of the Bible

How God Gave Us the Bible, W. Harold Reid, Welch, 1983; pb., 98 pp. Rev. Johan D. Tangelander, Strathroy, ON

Although this is only a slender book, it is packed with detailed information. It traces the story of how ancient manuscripts were preserved, and discusses the formation of the Old Testament, the Septuagint (the Greek version of the Old Testament), the New Testament, the transmission of the Bible, the early translations, modern English translations, Roman Catholic editions, Jewish translations, paraphrases and other editions.

Dr. Reid gives consideration to more than 30 translations of the Bible and concludes that the New International Version is one of the best English modern versions today.

Reid also points out the differences between a translation and a paraphrase. For example, he says about the Living Bible, "There are so many places where this Bible has departed from the original text so that instead of having a translation or even a paraphrase, you have the translator's interpretation. In John 1:1, 'Word' is put into the footnote and 'Christ' in the text, just the reverse of what it should be."

Since there are no perfect translations, there is always a need for a revision of current translations as newer information is obtained about the original languages and as our own language continues to change. To guide the reader the author provides a few basic governing principles for translations that must be kept in mind.

Which translation should be preferred? Dr. Reid suggests, "Next to the King James Version, I place at the top of the list - especially due to its general accuracy - the New American Standard Bible, along with the New International Version which in some respects is superior to the former especially in its greater clarity of expression."

This book contains the following appendices: List of 100 English Translations of the Scriptures, Reference Books for Further Study, Index of Biblical References, and a General Index.

How God Gave Us the Bible is an interesting and highly readable study; an excellent text for Sunday school, catechism and Christian school teachers.

Rev. Dr. Harold Reid, former lecturer in Biblical Hebrew at Presbyterian College, McGill University, is a retired minister who pastored in Ontario and Quebec prior to 1955 and currently resides in Stoney Creek, Ontario.

Devotional

Fundamentals of the Christian faith

Is Anyone There? And Does It really Matter? David Watson, Harold Shaw/Mitchell, 1979; 107 pp. Ron Guetter, Edmonton, AB

When was the last time you questioned some of the fundamentals of the Christian religion? Whether God *really* exists and if he does, how does that affect you?

These are some of the questions David Watson, Rector of St. Cuthbert's Church in England, addresses in his book. Watson writes in defense of the Christian religion without falling victim to Christian jargon. With clarity and perception, he confronts some of the current secular thinking of our day, always celebrating the truth of the Christian faith.

Like the 19th century Russian novelist, Dostoyevsky, Watson writes: "If there is no God; there are no final answers, there is no true meaning, there are no real explanations."

The atheist, he says, also has a faith, though his is a faith that God does not exist. His is also a faith because there is no ultimate proof.

Further, he claims that there are many people offering their opinions on life's big questions: Karl Marx, Mao Tse-tung, Bertrand Russell and John Lennon. "But on such questions of life, death, God and man, they simply do not know. They are not qualified to speak." Unique among the world leaders is Jesus: "where he is at work in the power of his Spirit, God is with us."

In an approach similar to that of Francis Schaeffer, Watson uses his philosophical/theological insights to give perspective to his ideas. This book should be of special interest to high school and college students, who are struggling with some fundamental life questions. A well-written, easy reading book, it unravels the heart of the Christian message in an intelligible and intelligent manner.

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